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HISTORY

of the

Foreign Missionary Work

of the

Church of the Nazarene

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Church of the Nazarene

General Board of Foreign Missions
Church of the Nazarene
2109 Troost Avenue
Kansas City, Mo.

1921

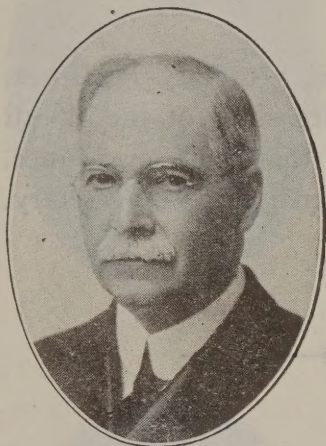
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PERSONNEL OF THE GENERAL BOARD OF FOREIGN MISSIONS CHURCH OF THE NAZARENE



REV. H. F. REYNOLDS, D.D., *President*
REV. J. E. L. MOORE, D.D., *First Vice-President*

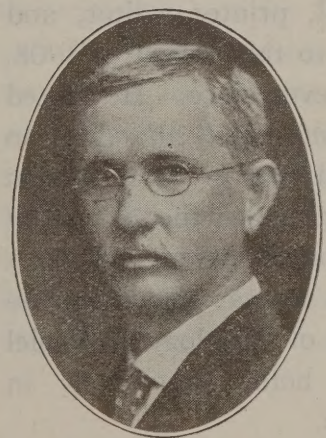
JOHN T. BENSON, *Second Vice-President*
REV. E. G. ANDERSON, *Secretary Treasurer*

REV. J. W. GOODWIN, D.D.
REV. R. T. WILLIAMS, D.D.

LESLIE F. GAY
CHAS. A. MCCONNELL
REV. C. HOWARD DAVIS
R. B. MITCHUM
REV. MRS. S. N. FITKIN
MRS. DR. PAUL BRESEE



Rev. H. F. Reynolds, the President of the Board, is also its senior member, for from the organizing of the Association of Pentecostal Churches of America, he was the leading missionary spirit among them. He was their first Secretary, and sent out all their missionaries from the start until the union with the Church of the Nazarene in Chicago, in 1907, when he was elected its President. One of these important offices he has held continuously to the present time.

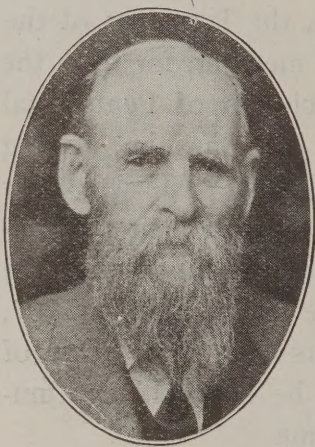


Rev. J. E. L. Moore, the First Vice-President, was elected to the Board by the General Assembly in 1915. He is the President of Olivet University, Olivet, Ill.

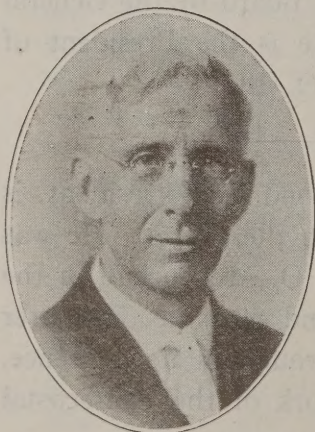
John T. Benson, Second Vice-President, is a business man of Nashville, Tenn. He was associated with Rev. J. O. McClurkan in the Pentecostal Mission, and was the Treasurer of that organization throughout its existence. He continues in the work of the Pentecostal Mission Publishing Company.



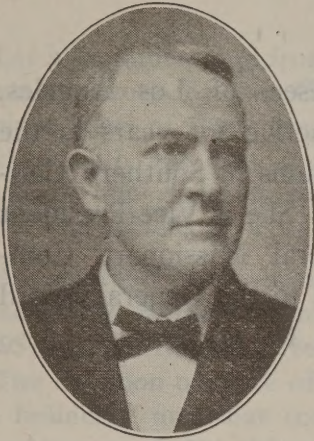
Rev. E. G. Anderson, Secretary-Treasurer, was elected General Treasurer of the Board in 1910, and has held that office ever since. In 1917 he was also elected General Secretary.



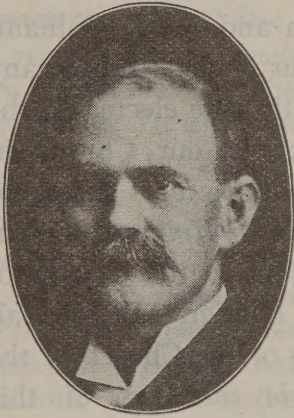
Leslie F. Gay, of Los Angeles, Calif., is a retired business man, who gives to church work, and especially to foreign missions, the benefit of his ripe experience. He was prominent and active in the work of the Church of the Nazarene in California from the start, and has been a member of this Board from its beginning in its present form in Chicago in 1907.



Chas. A. McConnell, printer, editor, and publisher, was elected to this Board in 1908, and has served on it ever since. He edited and published the *Pentecostal Advocate*, in Peniel, Texas, for about twelve years, or from its start until it gave place to the *Herald of Holiness*. Like many other "newspaper men," he can do other things too, as shown by the fact that he was Dean of Theology in Peniel University, and still holds that chair in Bethany-Peniell College.



R. B. Mitchum, for some years now in business in Nashville, Tenn., was formerly resident of Milan, Tenn., and prominent in the Holiness Church of Christ, and served on the Board from 1908 to 1915, and in 1919 he was again elected to that responsibility.



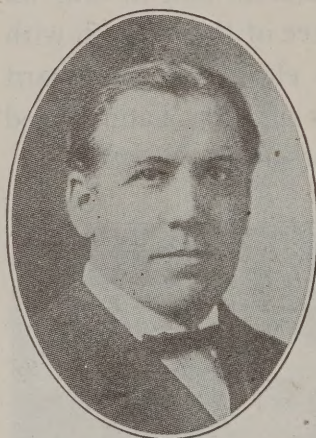
Rev. C. Howard Davis, now pastor of our church at Nampa, Idaho, was intimately associated with Dr. Reynolds from the very beginning of this blessed work, for he was pastor of the church at Lynn, Mass., when the Association of Pentecostal Churches of America was organized in that church, and he was on the Missionary Committee of that church with Dr. Reynolds. He was elected to the Board in 1917 as the successor of Mrs. Tanner, and again by the General Assembly in 1919.

Rev. Mrs. S. N. Fitkin, of Brooklyn, N. Y., was one of the originators of the Woman's Missionary Society, and the leading spirit in that line of work in the East. She is President of the Woman's General Missionary Committee, and was elected to this Board by the General Assembly of 1919.





Mrs. Dr. Paul Bresee, of Los Angeles, Calif., has been very active for years in the interest of foreign missions in Southern California and—the world. She is Vice-President of the Woman's General Missionary Committee, and was elected to the General Board of Foreign Missions in 1919.



Revs. J. W. Goodwin and R. T. Williams are too well known to our readers to need any introduction by us. Both were elected to the General Superintendency of our Church in January, 1916, and their pictures appeared side by side in the *Herald of Holiness* of February 2, 1916. According to the charter of the General Board of Foreign Missions all General Superintendents of the Church of the Nazarene are *ex officio* members of this Board. The beauty of that arrangement is the more manifest in the case of these two brethren because of the deep and personal interest which they take in the important work of this Board—the same as if they had been directly elected to it.



God bless these dear brethren and sisters, and give them the wisdom needed for the great responsibilities that rest upon them.

INTRODUCTION

Let it be understood from the start that this is not a complete history of the foreign missionary work of the Church of the Nazarene—far from it—but only a few sketches, some of them prepared under great difficulties and far away from what was sketched, with but little if any data within reach. However, it is thought that this, with all its imperfections, may be serviceable in our churches and missionary societies, and be the nucleus of a fuller history later on.

As recorded in the opening pages of the Manual of the Church of the Nazarene, this church grew out of a number of societies organized at about the same time (1890 to 1895) in New England, New York, Tennessee, Arkansas, Texas, and California.

The common purpose of these societies was "the conservation and spread of scriptural holiness," and that common purpose led to their organic union later on. They were also agreed that this message of "the double cure" is not for ourselves only, but inasmuch as "God was in Christ, reconciling **the world** unto Himself," and "hath committed unto us the word of reconciliation," we are responsible, "as much as in us is," "to preach the gospel" also "where Christ hath not been named." So in the statement of the reasons for the desired union of the "Central Evangelical Holiness Association" of New England and "The Association of Pentecostal Churches of America" (then chiefly in New York) it was declared that "it seemed desirable to members of both of these bodies, for the purpose of increased efficiency in the advancement of the Redeemer's kingdom, by the spread of scriptural holiness in **home and foreign fields**, that a union of the two organizations in some way be provided for." It is worth mentioning in this connection that of the joint committee of fourteen members who met in Brooklyn, N. Y., for this purpose on November 12, 1896, two members were Rev. H. F. Reynolds, now President of our General Board of Foreign Missions, and Rev. C. Howard Davis, a member of this same board. These two were on the missionary committee of this church from its start in the church at Lynn, Mass. (of which Brother Davis was then pastor), and Brother Reynolds was its first Secretary, and sent out all their missionaries from the start until the union with the Church of the Nazarene in Chicago, in 1907, when he was elected President of its Missionary Board. One or other of these important offices he has held continuously to the present time.

The first missionary treasurer's report was from April 1, 1896, to April 10, 1897, and showed receipts \$715.35, disbursements \$548.97, balance in treasury \$166.38. "Brother Reynolds said that it was estimated that \$2,200 would pay the passage and support four missionaries in India for one year. The same amount would be required for home work. The report was accepted." Of the money received, only \$235.85 is shown in the statistical report as from six of the seventeen churches.

A year later the treasurer's report showed receipts amounting to \$2,108.27, and the statistical report showed that nineteen of the twenty-six churches listed had a part in this.

They had made a start in foreign missionary work by sending four missionaries to Western India.

In 1901 this eastern contingency started work in Brava, Cape Verde Islands, by sending out Rev. John J. Diaz, who was born there.

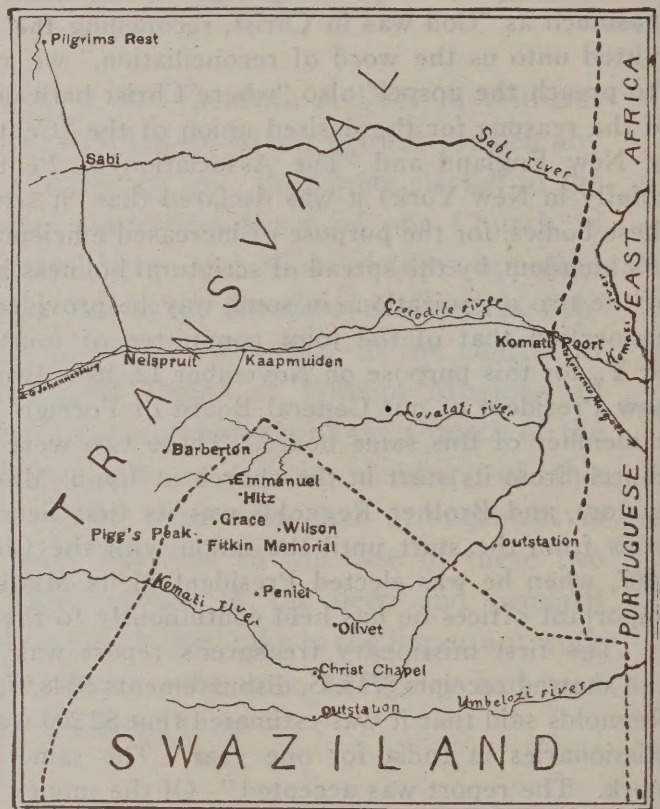
The Pentecostal Mission, of Nashville, Tenn., sent missionaries to Guatemala in 1901, to Cuba in 1902, and to Western India in 1903. These missions became a part of

the work of the Church of the Nazarene when the Pentecostal Mission united with that body in 1915.

Hope School, in Calcutta, India, was opened by Mrs. Banarjee and some of her friends in 1905. About a year and a half later she visited this country and met Dr. P. F. Bresee and others prominent in the Church of the Nazarene, who assumed that work in Calcutta, later sending out missionaries to carry it on.

Our brethren in Texas had the chief part in the starting of the work in Mexico, dating from 1903, as you will learn from Brother Scott's article concerning that part of our work.

We refer you now to the excellent articles on the history of the work in our different mission fields, written by some of our missionaries, only pausing to emphasize what we have just pointed out, that in every one of these societies which have now become the Church of the Nazarene, the importance of foreign missionary work was recognized from the very start, and that work was actively engaged in.



OUR FIELD IN AFRICA



A SKETCH OF OUR AFRICAN WORK

Rev. H. F. Schmelzenbach

While I was living in Natal, and working under the South Africa Compound and Inland Mission but being supported by the Peniel University in Texas, which had come under the management of the Pentecostal Church of the Nazarene, Dr. Ellyson wrote to me and asked me to open up work in Natal for this Church. This I declined to do, as there were already so many churches and missions working in Natal, but asked for an appropriation of money to open up the work in unoccupied portions of Africa. They informed us that they were unable to give us any appropriation, but feeling that the Lord wanted us to open up a holiness work, we began to save up all of our money, and after a year's time our offerings from America amounted to \$750.

In the spring of 1911 we bought four donkeys and a little wagon and, Gypsy fashion, started out to seek a field that was not occupied by any missionaries. We trekked day and night for some fourteen or fifteen hundred miles across mountains and rivers, and in portions with no made roads, often sticking in the streams and on the mountains, and on some occasions taking the wagon apart and crossing with it in sections. Our first camping place was just inside of Swaziland, in the Mankayane district.

Here my wife and baby stayed at a South Africa General Mission station until I went forward to spy out the land, as I was told by the missionaries that the northern district of Swaziland was unoccupied. I traveled for a number of days, part of the time in a wagon and part of the time on horseback, arriving in the Pigg's Peak district just before the rainy season began. The Commissioner here treated me with much kindness and talked very favorably about opening up the district for mission work. As I did not know the rivers and the dangers of traveling during the rainy season, the magistrate advised me to go at once and get my family and return here before the rivers were in flood.

So I went back and took my family and started on my journey to this district. I had gone only a few miles when I came to the Usutu mountain. Our task was not to climb it but to descend, as we were already on the mountain. Here began one of our chief troubles. We worked and toiled with all kinds of difficulties confronting us, too many to relate. However, after a few hours, with our wagon and belongings all disfigured, we arrived at the base of the mountain, thinking that the worst of our troubles were over, only to find the Usutu river in flood. It was some two hundred yards wide, and had a sandy bottom as do most African streams. On the entrance side was a large washout, so our first task was a bit of excavating so we could get into the stream. We were told by the natives that the rains had set in up country and in a few days the river would be impassable. At this time it was rising about six inches an hour, so we decided that, with our tired donkeys, the only way was to drive into the stream. My wife and baby sat on top of the high seat, and we gave the donkeys the whip and went forward some thirty yards only to stick in the sand. We repeatedly asked the donkeys to pull, but some of them lay down in the stream and tried to drown themselves, and were only kept alive by our holding their heads out of the water. With the river rising and the donkeys refusing to pull, we were at a loss to know how we were ever going to get out of the stream, but in a short time the Lord provided a way. A Dutchman, at present a store-keeper in Swaziland, was trekking to Mbabane; he saw our difficulty and came to the rescue with six mules. He told us never to try to cross a river with tired donkeys, as they try to drown themselves. This we were, of course, learning by experience, and further experiences have fully corroborated it.

After a few days more of trekking we arrived at Mbabane, the capital of Swaziland. In Mbabane the people told us that the roads were very bad from there to the Peak, and also informed me that the worst river in all our journey, the Komati, lay before us. This is the river most dreaded by the prospectors in all this part of South Africa. On hearing this, I went to seek for two more donkeys to add to our span. After four days' seeking I found and purchased them, after which I had left a balance of \$350 to build our home.

When we were leaving Mbabane the missionaries and other people told us that the Queen of Swaziland, for twelve or thirteen years back, had not allowed any new missionaries to locate in her country. They emphasized that things were dark, and that we might not be able to gain an entrance. This filled our hearts with grief, but we were determined to push on. At sunset the following day we inspanned our donkeys, gave them the whip, and started to climb the Mbabane mountain. About 9 o'clock at night, while driving the animals and praying along the road, God spoke to our hearts and assured us that He would give us a place. The burden rolled away, all became bright, and we pushed on. Two days later we arrived upon the banks of the Komati, found the river in flood, and impossible to cross. After waiting a while we decided to tear the wagon apart and take it across in pieces. This we did with the aid of some Swazi natives who put everything across, including ourselves. After putting the wagon together on the other side we were soon on our journey, and as our provisions were getting low we hoped to get to the Peak in a few days. However, in the afternoon, the clouds rolled up and the lightning began to flash. Soon we had to outspan, and the rain came in torrents with a strong wind. For a while it looked as if we were going to be destroyed by the storm. It blew our wagon cover off, and nearly destroyed our traveling tent, and soaked everything we had. Mrs. Schmlzenbach held the baby wrapped in blankets in her arms and prayed that God might spare us from the storm. Night came on with everything wet. We sat up all night, but early next morning the sun came out, and we spent the entire day drying our clothing and belongings. Early the following day we inspanned to be again on our journey. By this time our food had given out and we were at a loss to know what we were going to give the baby to eat. For two days we pacified him with sugar, but at the end of the second day we arrived at the Peak, where we were able to buy food. Upon our arrival I went to the Magistrate's office and he advised me to go to Endingeni, which is now Peniel Station. He informed me that the government was willing that I locate, providing I got permission of the Queen of Swaziland. However, he promised that the government would try and get the permission for me. This they tried to do, and showed us all the kindness they possibly could show to strangers. Traveling with our wagon and donkeys, we went to Endingeni and lived in the open for three months.

Each week, and sometimes twice in a week, we walked thirty miles to the government office to see if the permission had been granted, but each time the Magistrate informed me that they were unable to get permission from the Queen of Swaziland. Then, after this long wait, the Commissioner advised me to go and see her. So the following week I set out on foot to walk to the queen's kraal, some 130 miles there and back. As I had no saddle or riding animal in those days, I had to do all my traveling by walking, sometimes thirty and forty miles a day. I arrived at the Queen's kraal and found her lying on a mat. She shook hands with me and treated me very nicely. I told her my errand, but she would not give me any answer other than that she had to consult her headmen. I returned home to continue waiting further developments.

In the meantime some of the native chiefs of the district left their homes and went

to the Queen for the purpose of crying out against us by saying, "We do not want any missionary." In this they were honest, for they had no conception of what a missionary was. They merely thought I had come to rob them of their cattle, their wives, their daughters, and their riches. Hence they were opposed, and everything seemed dark; but we were constantly reminded that ON THE MOUNTAIN GOD HAD PROMISED US A FOOTING IN SWAZILAND. Therefore it remained for us to hold steady and trust God. In a week or two the Assistant Commissioner informed me that the High Commissioner of Swaziland was privately interceding, and that the old Queen was beginning to weaken. We remained in prayer, looking constantly for a reply. After some few weeks the message came that the Queen had consented. This message brought great joy to our hearts, and we thanked and praised God for a place to begin work among a people who were without the gospel.

At once we began to cut grass for thatching the roof of a new church and to cut poles for the building of the same, as appropriations in those days for our work were unknown. We cut the timber, put up the framework, and got our grass ready for the roof. The wrath of the native chiefs who had conferred with the Queen began to be kindled more and more, and our troubles were no longer two hundred miles away, but right at home. The grass for the church was burned at night and none of the natives wanted anything to do with us. However, we were not discouraged, but set out to win the confidence of the surrounding people by visiting them in their kraals, gardens, and everywhere, praying and pleading with them to accept Jesus.

This we continued for months, but could see no visible results. Finally we began to seek out individual cases of burns and accidents that were pronounced fatal by the native doctors. After doctoring and praying back to life a number, they began to listen and pay us better respect, until, through visiting and going from kraal to kraal, a few became interested and disobeyed their people by coming to church. At the end of sixteen months we saw our first results. A middle-aged woman chose the Lord, but it took months of visiting, explaining, and praying before she understood the way of salvation. Her husband was very much alarmed, and for weeks we had to go and explain to him that to choose God didn't mean to leave home and become unfaithful to her people. The news soon spread that one turned to the Lord, and the men throughout the district declared that this man who permitted his wife to become a believer had allowed a great calamity to come on the community. Other men vowed that their women should not be allowed to take a stand for Christianity. Later this woman's daughter came, and they both stood true and are good Christians today. The third was a young girl of perhaps thirteen years. She ran away from home and came to the mission station and professed to find Jesus. She returned home to tell of her new experience only to make her people angry against her and the mission. They tied her hands and feet and insisted that she give up the faith. I went to her home and succeeded in freeing her for the time being. She returned to the station, crawled under the bed, and refused to allow her people to further punish her. The father and son came to the mission with assagais and clubs and threatened to break in the windows and pound down the doors, and at times threatened to kill us. Through it all we felt that God would have us protect her, so she remained at the mission until her people were reconciled. In later years practically her whole kraal have turned to God. For many years her mother had been a witch doctress.

By this time the news began to spread that, at last, people were beginning to choose God. A few days later another woman came and knelt at the altar and came through with a shining face testifying to God's workings in her heart. She, too, returned home

to tell the people of this wonderful Jesus, but her people branded her as being crazy, and set out to destroy her faith. The following day she ran away from home and got almost to the mission station when four men overtook her and carried her by force back to her kraal. They watched her day and night to keep her from coming in contact with any of the missionaries. After a long, hard struggle they put up her hair (heathen fashion for young married women) and dressed her in a skin skirt and gave her in marriage, thus succeeding in getting her to return to heathenism. This caused a great stir throughout the country and things again turned for the worse, and the natives made us unwelcome.

We continued to visit the kraals, preach Jesus to them, and administer to their suffering. In one of our visits we found a boy who had a paralytic stroke, disabling both his lower limbs and one hand and making him a reproach to his people because of his infirmity. While in this state he became a fearful drunkard, hemp smoker, and user of profanity. Through our visiting him and preaching, God convicted him of sin. In this state we carried him to the mission station. Later he accepted Jesus and was gloriously converted. He put away his beer and hemp at once, and quit profanity. When the people saw how this crippled, profane, drunken boy had been changed to a shining specimen of what a supernatural God could do through faith in Jesus they said, "We have no faith in the missionary, for we don't know him; he is only a white man who came from another country, and perhaps he was born good; but here is a young man who was very wicked indeed, who has left all his bad habits and now is very happy because he says God has changed his life from darkness to light." From this time on preaching was quite different. They would say, "Missionary, we don't believe your message and we are satisfied with our demon worship, yet we marvel at what we have seen in our midst." These are a few instances among many that have led the natives to believe in missions; and since then, one by one, the people have been turning to God.

We neglected to tell how we came into possession of the property at Endingeni (Peniel). About the time when we were settling there, a law was passed that no white man should live on native territory unless he was a missionary or a storekeeper. There was a man with his family living at Endingeni who was neither. So we were able to purchase a nice dwelling house at this place for a little over \$400.

Early in 1910 Miss Etta Innis (now Mrs. H. A. Shirley) joined us and lived at Peniel for a period, studying the language, until it was time to open up a day school at Popenyaan, which is now called Grace Station. There were about twenty children there ready to enter school. Then she went there to live alone and take up the school work. I went back and forth to carry on the church work, being assisted by a native evangelist. This soon became a prosperous work, and we built a church there at which services have been carried on ever since.

About this time we received word from the Missionary Board that our precious Dr. Reynolds was visiting all the mission stations. He arrived here in July, 1914, and found the two churches with about sixty Christians in all. He encouraged us very much, and promised us that Africa should have the attention and support of the home church. There were then but three foreign workers on the field here. During the visit of Dr. Reynolds we decided to open work at the government camp. We consulted the Commissioner, and he gladly gave us permission to have our services in the courtroom. We had good attendance and interest from the very first. The year following we asked for ground, and built a wood-and-iron church about a mile and a half from the government camp. Here we realized that we would have to have a white worker, and so, as

Sister Innis was beginning to preach in the native tongue, it was thought best that she should go there and carry on the work. The women and girls began to come in large numbers, and God blessed the work, and it was carried on successfully until today it has become a flourishing branch of our work.

Money was forthcoming in a year or so from America for the establishment of a hospital at the above station. Raleigh Fitkin, ten years of age, and son of Rev. Susie N. Fitkin, of Brooklyn, N. Y., had, at that early age, received a call of God to Africa. He was taken ill and passed away, leaving his parents broken-hearted. In his memory money was sent to help build this hospital, and thus it received the name Fitkin Memorial Hospital.

About this time Brother and Sister H. A. Shirley, who had been working in connection with the International Holiness Union, made application to our work and were accepted by the Board and immediately came to Peniel Station for the language. A short time after their arrival Sister Shirley took sick with malarial fever which went to her lungs, and she died of quick consumption. Our hearts were deeply grieved to lose such a consecrated worker, and we keenly felt the loss. Brother Shirley later took up the work at Grace Station, where he worked faithfully for a year and a half.

All this time we were gathering around us a number of faithful boys who were preparing themselves to preach the gospel in the out-of-the-way places. The need was very great in the lowland, where there were thousands of people without any gospel. Up to this time no missionaries or native workers had been willing to take up the work in the lowlands, so deadly with malarial fever. And six months out of the year it is almost impossible to go down there, even to remain over night, without contracting the black-water fever. In that region the drinking water is thick, and is usually taken out of standing pools somewhere in the veldt. And, as is well known, the anopheles mosquito, which breeds malarial fever, abounds in this region, even horses dying in great numbers from the result of its bites. But about twenty of our native boys are sowing this deadly country with the gospel seed. A goodly number of them go back and forth at week-ends from our Boys' School, at the central station at Peniel. Here we have two schools for training our workers. The Boys' School is conducted by Miss Eva E. Rixse, of Ponca City, Okla., and Rev. C. S. Jenkins, of Haverhill, Mass. Mrs. Jenkins teaches music in the schools. The Girls' Home and Training School is superintended by Rev. Ora V. Lovelace, of Des Arc, Mo. Friends in America, during the past few years, have donated us money for the construction of a Girls' Home Building here for this worthy object. Here we have about fifteen girls, between fourteen and twenty years of age, who are taught the rudiments and instructed in the Bible and in Christian living. Thus as they go out to help establish Christian homes they will be a strong factor under God in making the future Swaziland Christian.

Miss Minnie C. Martin, of Ponca City, Okla., has been doing excellent work in charge of Grace Station for over a year, ministering to many sick ones both in body and soul. The day school at this station is being taught by Mrs. Minerva Marshall, of Franklin, Mass., who is studying the language at the same time and assisting Miss Martin. We are now buying a piece of land near this station on which to build a home and church.

In the beginning of 1920 a new station was opened up at Sabi, in the Transvaal, Rev. and Mrs. Shirley in charge. The work is prospering there, and they report victory. Their forces have recently been increased by the arrival of Rev. and Mrs. F. B. Janzen, of Montana, and Rev. Louise I. Robinson, of Nampa, Idaho. This is a very needy place; it is estimated that there are 100,000 people here, and 120,000 more in the

region between Peniel and Sabi, and 100,000 more in the region beyond Sabi. This coming winter, about eighteen miles from Sabi, a new station will be opened and Brother and Sister Penn will be in charge with a native evangelist. They are now in charge of the Fitkin Memorial Station, where they have been doing a very good work for a year and a half.

Miss Lillian T. Cole, who came alone from America during the great war, has been doing excellent work in caring for the sick among us for the past four years; a good portion of the time she has been teaching in our Boys' School.

Besides these four main stations we now have ten outstations, seven of which have church buildings and native pastors. Some of these native churches have as many as forty members each.

When our eight native pastors and all our preachers in training come together at our quarterly meetings, and especially when, at the annual assembly, the eleven churches under our Nazarene work here come together, we find that our stone church needs to be greatly enlarged or a new one built. This church at Peniel now serves as both schoolroom for the boys and as a house of worship.

At our Christmas celebration last year the people from the various churches, with many heathen visitors, came together at Grace Station. There were about four hundred present, and the church would hold only about a fourth of the people. This will give our friends an idea of the growth of the work in the past seven years. "Enlarge the place of thy habitation; lengthen thy cords, and strengthen thy stakes," comes to us as to the prophet of old as a command from God who has been watching over His work here in Swaziland.

All of our baptized Christians were organized, over a year ago, into a Christian workers' class, each one wearing a white hat as a distinguishing mark. Their work is to preach the gospel from kraal to kraal, visit the sick, hold prayermeetings, and do all they can to publish the gospel throughout the district. This is a very promising feature of our work, as it causes the heathen to get the gospel, and the workers themselves to be more on fire for God.

Our hospital at Fitkin Memorial Station is nearly finished and will soon be ready for operation. The most of its equipment has already been provided for by funds from America. Our GREAT AND CRYING NEED NOW IS FOR A PHYSICIAN, WHO IS A MAN OF GOD, AND CALLED TO AFRICA TO HELP THESE NEEDY AND SUFFERING PEOPLE, SO MANY OF WHOM COME TO US FOR MEDICAL AID. Many lives might be saved each year, and our work greatly enlarged with such a plant located at the government camp. We already have five nurses at hand with hospital experience. Pray ye the Lord of the harvest to send forth the needed help into His rich harvest field here in Swaziland.

ARGENTINA

Rev. Carlos H. Miller and wife, who were prominent and active in the opening of our work in Mexico, and continued there until compelled to leave the country on account of the war, went later to the Argentine and worked there under the Christian and Missionary Alliance. Rev. and Mrs. Frank Ferguson had worked in Cuba under the Pentecostal Mission, of Nashville, Tenn., and later went to the Argentine as independent missionaries. At about the beginning of the year 1919 these four became regularly commissioned missionaries of our Board, and started our work in the city of Buenos Aires.

Brother Miller wrote a brief report of their work there, and it was published in **The Other Sheep** of December, 1920. We repeat parts of that report here:

Greetings in Jesus' name. In giving you an account of our year's labor, we wish to thank you for your confidence and liberality shown to us. It makes me feel more and more my inability for so great a work, and that only in God is our strength and wisdom. He has not failed us once, and has always stepped in at the right moment.

On my first coming to the city the question of house and location were of first importance. The first few months, September to January, were introductory. A series of spiritual conflicts, as well as bodily, in the family and in the neighborhood, initiated me into what was to follow. Beginning in our private room with a little Sunday school and meetings with the neighbors, we were gradually led on. In due time God opened up to us the hall and living house. Meetings were begun in the month of March. Brother and Sister Ferguson arriving just at that time, we were much encouraged and saw God's guiding hand in it all.

No small conflict was had at the start with the powers of evil, but we have now the respect and attention of the people when they come in. It takes some little time to make people stop here and hear about religion. They are too busy and too unbelieving. Rome has corrupted their ideals, and everything religious to them is a fraud. We have a large show window fixed up with Bibles and texts and other warning exhortations. It preaches to the folks as they go by on the walk. The location is quite prominent and much traffic passes, of people going to and from the street cars. Besides there are two market days in the week when the people around come to get their supplies.

The influence of the gospel is not measured by the number of attendants at the start; many come and go. When the truth uncovers their spiritual condition and their sin, it is the few that go along with us. Interest soon lags, and they drop away altogether. We have had some promising cases that looked like the genuine thing, but in a short time have discovered that they were living in open sin and justifying themselves without much care about what God said on the subject. Public opinion is against the truth in a way, holding that to be religious is not for a man, but something for women and children. The modern doctrines are all antichrist in this country, and the youths drink them in like water. Nevertheless the constant silent influence is penetrating hearts, and the light is dispelling the darkness. There are many Israelites in the neighborhood, and a few of their children are coming to the Sunday school. A few of the elders drop in occasionally. We are praying that God save some of them.

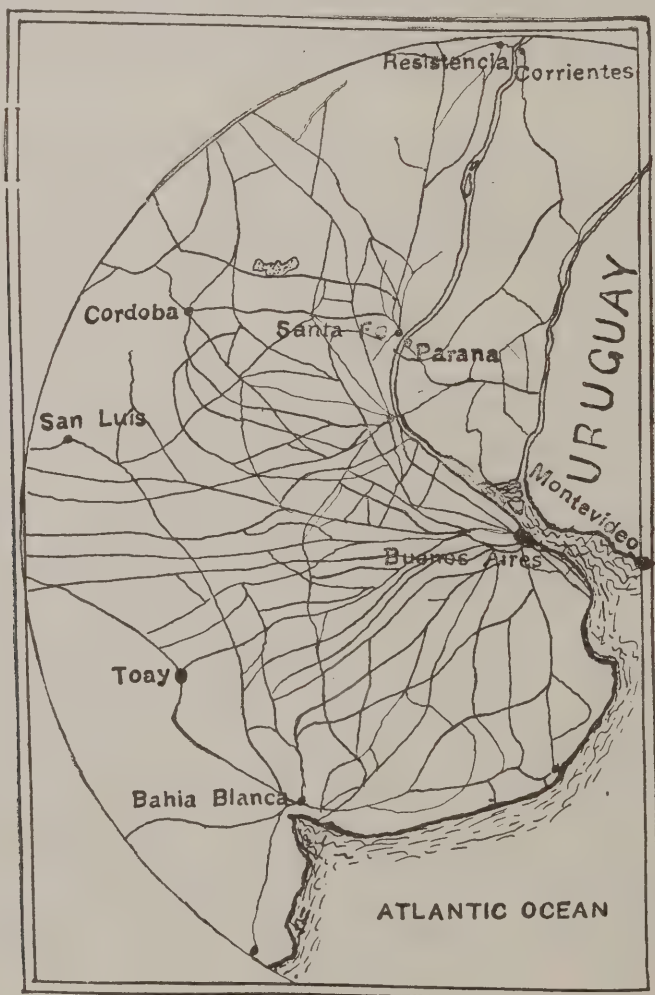
In the month of May we opened another hall in a needy part of the city, where some seed had been sown previously. This is now bringing fruit, and there are prospects of a large ingathering. The people there for the most part are Spaniards. We pray that God will give us some workers from among them. The news is scattered far

and wide. People move from one part of the city to another constantly. Attendance is constantly being renewed.

Regular services are held in both places five nights in the week, besides two ladies' services. On Friday night in our home we have prayer and Bible study with a few. Sunday schools are held in both places every Sunday, as well as preaching at night in both places. During the winter the attendance in the central hall has been small, while in the other place they have come well, at times filling the hall, which seats about a hundred.

We are about to have a series of meetings now in both places. We will begin on the Avenue next Sunday and continue on till the end of the month, continuing in the other place in November. Pray with us for the work on the Avenue that God give us souls there. May the Lord guide you in sending us further help. A married couple would be best we think, or a single man. If possible, some one that has some experience in the work of the Lord. This stands in good stead when the trials come thick and fast and things look discouraging.

May the Holy Spirit guide you in planning and in supplying for His work in all parts. The distinctive doctrine of holiness makes us indeed a peculiar people, and we meet with very little co-operation from other societies working in the city; but some are reading our literature and accepting the teaching, and we trust that there will be those who will find Jesus as their sanctifier as well. We beg your intercession for this coming year that it may be fruitful.



BUENOS AIRES, THE HUB OF ARGENTINA

THE START OF OUR WORK IN BRAVA

The Lord uses His converts to become His witnesses and the propagators of His gospel. That explains why the time and place and character of the work of the Holy Spirit so often centers on certain individuals who let Him use them. The work of the Church of the Nazarene in Brava, Cape Verde Islands, was started and has been carried on by Rev. John J. Diaz. So we give you, practically in his own words, a brief sketch of his early life and how he was led into the work there:

I was born May 23, 1873, of Roman Catholic parents, was baptized in that church, and brought up under the doctrines of Rome, with no idea of any other religion. I was taught that that was the religion of my fathers, and that it was the only religion. I had no Bible, no gospel, no light, no other idea but to do what the Church ordained and commanded. I was to ask no questions as to whether these commands were right or wrong. If the Church gave stones for bread, I was to take it and give thanks for bread.

But I had such convictions of right and wrong that I believed my heart was after something better than the religion of my parents, but I did not know what it could be. This must have been the doings of the Lord, who said to Nathaniel, "Before Philip called thee, when thou wast under the fig tree, I saw thee."

When I was sixteen years old I said good-by to my dear mother and went to sea with the intention of going to the United States of America. My father used to sail between the Cape Verde Islands and the United States. Well, two years later I landed in the port of New Bedford, Mass. But I fell in with bad companions there, and the Devil was fast entangling me with all his chains and tricks of hell. But two years later the gospel of Jesus Christ reached even me. I had heard about the Protestants, but some Portuguese, who had been in America longer than I had, told me that the religion of the Protestants was of the Devil, so I feared to go near them. One evening I was invited to go to a Protestant mission. I accepted the invitation and went, but merely out of curiosity to see what they did there. Praise God for the kindness and gentleness with which I was received. It got hold of my heart. Then I began to inquire what their practices were, and what was the nature of their religion. I was given correct information. Then I began to examine myself as a professor of religion, and perceived that my faith was dead, for it was without works. It neither rested on the finished work of Christ nor brought forth the fruits of righteousness in me. But, praise the Lord, He helped me to believe on His Word and rejoice in His salvation.

Five months later the Devil was dragging me down again. But the light had come into my heart, so I knew there was nothing for me in the Church of Rome. I began to strive against the world again, and cried to God to save me, and He did, even as He saved Peter from sinking in the water. So He saved my soul from all the filthiness of the world.

About a year after my conversion I was in Providence, R. I. A brother from New Bedford told me about the experience of sanctification into which he had been led by Brother George Noble. I felt that I must get anything that God had for a man. One night in a mission on North Main street a lady was in charge, and she invited all who wanted the baptism of the Holy Ghost to come forward. I did not fully understand, but I went to the altar and prayed God to give me the experience that they were talking about. I was looking too much at my feelings, and did not see any change in them; but after I had gone to bed and had fallen asleep I seemed to see the Devil standing before me and telling me that he had come after me. I awoke, got right out of bed,

and prayed the Lord to cleanse and purify me. He seemed to point out something that I should do. I determined to do it, and He sanctified me then and there. The next morning I attended to that matter.

Then the Holy Spirit began speaking to me about my people, and seemed to ask me if I were not going to tell them that I had found Jesus. I told the Lord that I was willing, but did not see how I could, as I was not able even to read the Bible correctly. But praise the Lord, before I got ready He put the word of testimony in my mouth to tell others of my salvation in Christ Jesus. Some of my people, including my father, who was in the United States at the time, were saved. Then some of the brethren, both Portuguese and American, thought that I should return to Brava as a missionary to my own people. I accepted the call, and was asked how much salary I wanted. I suggested sixteen dollars a month.

The Lord provided the means and opened the way for me to come on a sailing vessel; but before we were fairly out to sea the vessel sprang a leak, and we had to put back into the port of Providence three days from the time we started. After making repairs for four days we sailed again. The Devil seemed determined to drown us, for the ship soon sprang a leak again. But the wind was favorable for us to go ahead—not to turn back—so we kept on our course. All hands kept the pumps going day and night, and, sick as I was, I had to do my turn. Things grew worse every day. I told the captain that he would better make for the nearest port, for the way water was coming in we could not keep the ship afloat very long. The captain himself was a Christian, and there were four other saved men on board. After about sixteen days we sighted the island of San Miguel, in the Azores, where we got safely into harbor, praise the Lord! There we met some believers who gave us a hearty welcome. After we had been there for some time we sailed on to Brava, making that part of the voyage in ten days.

My relatives received me kindly because of our kinship, but they begged me not to say a word about my religion, because the people and the authorities and the priests were all against it, and did not want that religion there. But, praise the Lord, we did not stop telling the old, old story, though persecution and imprisonment awaited us. Five of the brethren were imprisoned, and one of them was kept in a long time, though we did everything we could to get him out.

The priests stirred up the people against us, using all sorts of superstitions, and telling them not to listen to us, as we were devils. My own family went around telling the people that I was in the habit of having conversations with the Devil under my bed, and also that in the middle of the night I would ride a white horse out into the fields and get money from the Devil and distribute it among the brethren. Mobs of Romanists knocked me down twice, beating me nearly to death at one time.

Those in authority gave us no protection, and even forbade our holding meetings, but we did not stop. On three occasions some of our brethren were imprisoned, but we never gave up. One sister was persecuted and beaten because she would not bow down to an image.

But, praise the Lord, through all these difficulties, over a hundred souls were saved, and some of them sanctified. Finally the people began taking our side, and now the mayor is a regular attendant, and some other prominent ones are interested. We have a school with 142 pupils, and the prospects are bright. Pray much for Brava.

CENTRAL AMERICA

REV. J. D. SCOTT

The work which is now the Central American Missionary District, Church of the Nazarene, was first begun about twenty years ago under the auspices of the Pentecostal Mission of Nashville, Tenn., and has never embraced more than the northern part of Guatemala.

The first missionaries sent to this field were Rev. J. T. Butler and wife and Mrs. Emma Goodwin, who came in the fall of 1901 and settled for a time in El Rancho, Guatemala, which was at that time the terminal of the railway from Puerto Barrios toward Guatemala City.

In 1902 Rev. C. G. Anderson, an uncle of our Rev. R. S. Anderson, came to them, and they moved their headquarters to Zacapa, where Sister Butler died of fever shortly after their arrival. Brother Butler then returned to the United States with his baby Ruth. Brother C. G. Anderson, Mrs. Goodwin, and Miss Daisy Ifert carried on the mission with success, and several souls were saved.

Brother Butler married again in Nashville, Tenn., returned to the field, and opened up a new work in Livingston. This gave them two stations. Mrs. Goodwin's health soon failed, so she returned to the States and died, leaving Brother Anderson and Miss Ifert alone in the work. They were married later, and finally returned to the States, where they both died.

After a year's successful work in Livingston the Butler family moved to Coban in February, 1904, and in the following November Rev. R. S. Anderson and his wife came to the field, locating first at Livingston for a few months, and then removing to Zacapa, where they nearly died of yellow fever in an epidemic which swept away some five hundred persons.

In November, 1905, they moved to Coban to join the Butlers in the work in this important center. Brother Butler had started a Spanish paper, but he had no printing equipment and was greatly hindered by delays in the city office, so in March, 1906, they again returned to the United States to rest and also to get some printing machinery. They returned to Coban the following November with a small job press and some badly mixed type. They also brought with them two lady missionaries, Miss Augie Holland and Miss Effie Glover. Miss Holland remained for three years, teaching the missionaries the printer's trade, then she returned to the States and afterwards went to South America. Miss Glover married Amos Bradley, and labored in another mission.

Little by little type and material were added to the printing plant, but the work of printing gospel literature grew until they were compelled to have better equipment. In November, 1908, Rev. R. S. Anderson returned to the States with his family for a little rest and to get a better printing outfit. He purchased the machinery now used, and upon his return bought the lot and building in which it is now operated.

Brothers Butler and Anderson remained together in the work in Coban until April, 1915, at which time the Pentecostal Mission united with the Pentecostal Church of the Nazarene. Brother Butler and family then returned to the States and accepted work with the Methodist Episcopal Church, South.

Brother R. S. Anderson and family went into the union and began the Nazarene work. From a Nazarene viewpoint, this was the beginning of our work in this field, for, although a considerable lot of mission work had been done, it had not been conserved by proper organization on account of the missionaries' belonging to various organizations.

In 1910 Miss Fay Watson had opened a school in Coban under the Pentecostal Mission. Later she returned home, leaving Miss Willie Barnett in charge for a time, but she too returned, and left the school in charge of Sister Anderson.

In April, 1917, Rev. J. D. Franklin and wife and Miss Eugenia Phillips came to Coban to help in the work, and Miss Phillips took charge of the school as a Nazarene school on January 15, 1918. It has continued to grow to the present.

Brother and Sister Franklin remained in Coban until March, 1918, when they went to Salama, Baja Verapaz, and opened our mission in that place. There had been considerable mission work done in Salama and San Jeronimo and the surrounding country by Brother Anderson and other missionaries, but, like the work in other places, it had not been conserved by proper organization. But when Brother Franklin opened this station under the superintendency of Brother Anderson, the work was soon organized into a Church of the Nazarene, with an outstation at San Jeronimo. The work has prospered under the ministry of Brother Franklin, and at this time he has another substation at Cubulco.

Brother Anderson was superintendent of the mission from the time of its coming into the Church of the Nazarene until he returned to the United States with his family in the early part of 1919. For many years he has edited and published in Coban a monthly Spanish paper with an average circulation of about eight thousand copies a month, besides thousands of tracts, which have been sent all over Latin America.

During the absence of Brother Anderson the work was left in the hands of Miss Phillips at Coban and Brother Franklin at Salama, they (and Sister Franklin) being the only missionaries on the field during that time. Brother Anderson represented the work, as superintendent, at the General Assembly held in Kansas City, Mo., in September and October, 1919, and the next month Rev. J. D. Scott was appointed by the Missionary Board to the superintendency of the work in Central America. On December 6th he and his family, in company with Miss Sarah M. Cox, sailed from New Orleans, arriving at Salama to spend Christmas, and going on to Coban January 1, 1920.

Miss Cox entered into the school work with Miss Phillips, and Brother Scott took charge of the printing office and oversight of the work in general until the return of Rev. R. S. Anderson and family in June, 1920, when Brother Anderson resumed his duties in the printing office and took the pastorate of the Alta Verapaz work. At the annual District Assembly, in October of the same year, J. D. Scott was elected to succeed himself as district superintendent.

THE WORK AS IT APPEARS JANUARY, 1921

Churches, 3; members, 123; substations, 4; native workers on salary, 18. About 150 native Christians. A girls' school with more than 40 students. A good printing office, which put out last year a half million pages of Spanish literature. We are now eight missionaries on the field, and the blessings of the Lord are attending our labors. We plan to open a boys' school this year in Coban.

Property: In Coban we have a beautiful chapel and parsonage and a printing plant, worth in all at least \$6,000. We are now purchasing a fine school property worth \$4,000, and the Board has contracted for the purchase of Brother Anderson's home. We own our property in San Pedro, and have just closed a deal for a thousand dollar property in Tactic. In Salama we own a splendid property worth \$1,000, and have an appropriation of \$1,500 to buy additional property for our work in that promising field.

The other missionary societies working in Guatemala recognize as belonging to us the Departments of Baja Verapaz and Alta Verapaz, also Peten, in all of which there is

a population of perhaps 300,000. Peten, which has one-third the area of the entire republic, is yet untouched by gospel work.

We have five regular substations with settled pastors or workers, as follows:

Cubulco, Petronila Ramirez; **San Jeronimo**, Vicente San Jose; **Tactic**, Javier de la Cruz; **San Pedro**, Abel Escobar; **Lanquin**, Bonifacio Juarez.



NORTHERN GUATEMALA

Showing our mission field, which embraces the Departments of Baja Verapaz, Alta Verapaz, and Peten. Alta Verapaz, of which Coban is the capital, is near the center of this map; Baja Verapaz lies south of it; and all the northern portion of Guatemala, lying between Mexico and British Honduras, is Peten.

NEW STATION

Two of the above substations, Cubulcú and Lanquin, have been opened recently as a result of the faithful and untiring labors of our native helpers. Each of these substations has a good Sunday school and regular preaching services, and the Lord is blessing the labors of His servants.

NATIVE WORKERS

We have at this time in our employ, receiving either part or full salary from the Missionary Board, sixteen native workers in various branches of the service. Five of these are acting as under-pastors of our five substations; one is an assistant pastor; three are regular colporteurs, giving all their time to the circulation of our gospel literature; two are Bible women, two are printers, and three teach in our Nazarene school.

In the month of May we installed a daily report system for our native workers which will enable us to have on file a daily record of each worker for the entire year. It has been quite difficult to get them to realize the importance of this and to keep their records correctly, but the last month's work shows much improvement.

These very incomplete reports for the months from May to September, 1920, give the following (including none of the work of the American missionaries at Coban and Salama):

Number of services held, 216; attendance, 2,449; Sunday schools conducted, 167; attendance, 1,202; prayermeetings held, 336; attendance, 1,179; seekers, 112; professions, 39; Bibles sold, 18; Testaments sold, 32; Bibles given away, 2; Testaments given away, 60; portions, 1,406; tracts, 15,031; homes visited, 1,560; persons personally evangelized, 2,696; miles traveled, 3,174; towns visited, 108; hours spent in prayer, 1,032; hours spent in study, 1,425. This means that during five months 7,347 persons heard the gospel either in regular services, Sunday school, or by personal evangelization. For this we thank God and take courage to press on.



MISS COX, FRANKLINS, SCOTTS, ANDERSONS, MISS PHILLIPS
DISTRICT ASSEMBLY, COBAN, GUATEMALA, OCTOBER 12-16 1920

A BRIEF HISTORY OF THE NAZARENE MISSION IN CHINA

MISS IDA VIEG

In February, 1914, Dr. Reynolds, accompanied by Mr. and Mrs. Kiehn who had previously spent five years in China, made a tour through the western part of Shantung Province just north of the Yellow river, with a view to finding the best place for opening a station. This large area, containing almost a million people, was originally a part of the field belonging to the American Board, who later released it to the National Holiness Mission. These in turn transferred it at this time to the Foreign Missionary Board of the Church of the Nazarene.

This vast territory had never had a resident Protestant missionary. After careful consideration it was decided to open a station at Chaocheng, in the northern part of the field, and 120 miles southwest of Tsinanfu, the capital of the province. A small compound with several Chinese houses was rented, and in these humble dwellings, surrounded on every side by dense heathendom, the Nazarene mission had its beginning. Mr. and Mrs. Kiehn were encouraged from the first by the manifest interest in the gospel, and although they were limited by having only one native preacher, God blessed and gave them souls the first year. In the fall they were joined by Miss Sims, who had been studying the language in a neighboring city, and together they soon opened two schools, one for boys and one for girls. The first converts were baptized in May, 1915, and the first Nazarene church in China was organized with thirteen members.

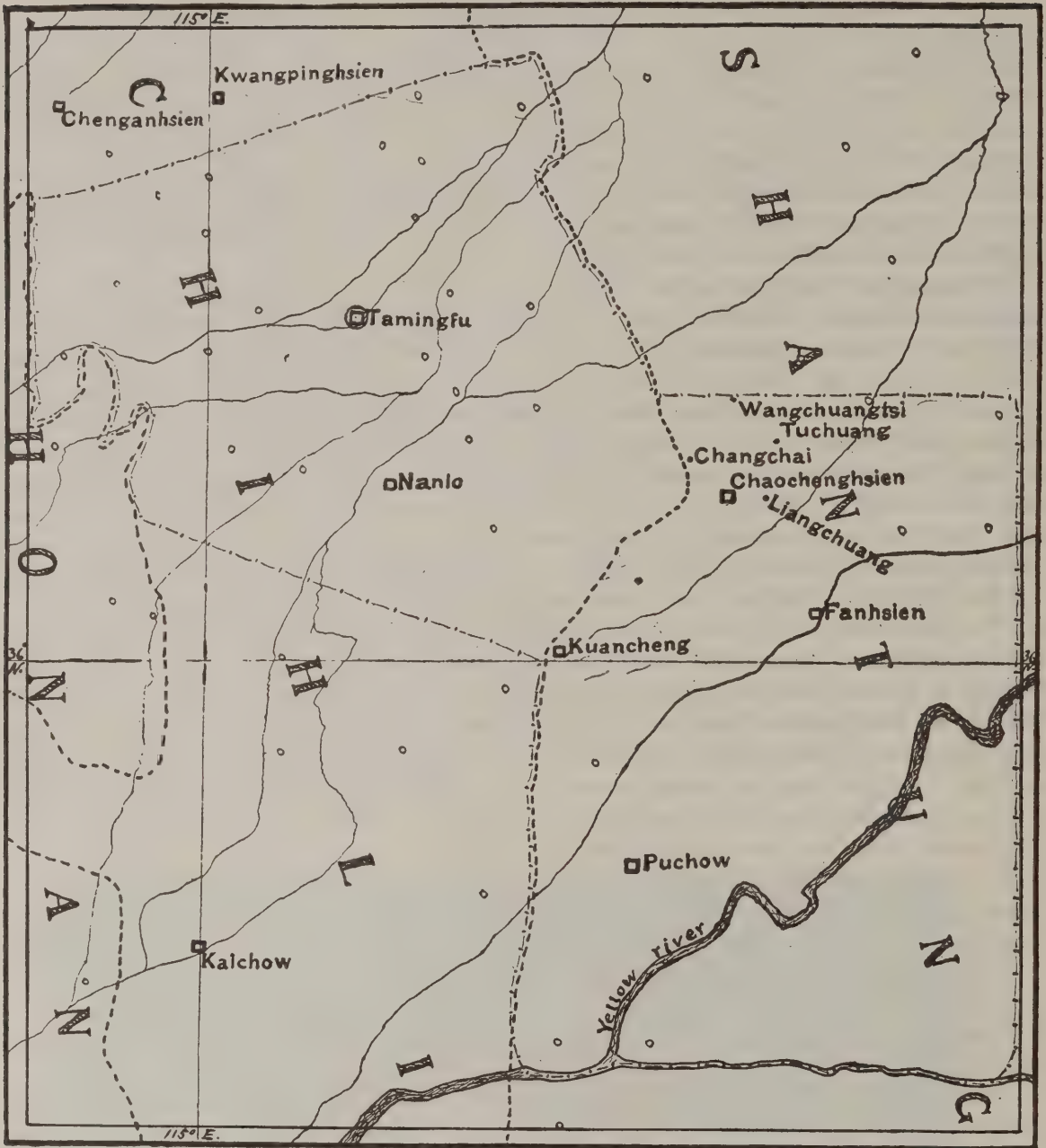
The following year a small piece of property was purchased in Chaocheng, and in 1917 the Brilhart Memorial Chapel was completed, the gift of Mr. S. C. Brilhart in memory of his son Clifford, who had expected to be a missionary to China. This chapel was a great improvement over the small dark rooms where services had been held, but even this roomy building often proved too small, and as many as three or four overflow meetings would be held in various parts of the compound. In addition to this property a larger compound has been purchased on which the Fraley Memorial Home and a girls' school building have recently been erected.

In the fall of 1916 Miss Ida Vieg, who had been working in another mission in China, began work under our Board with these three at Chaocheng. A little over a year later Mr. and Mrs. Deale joined them there, and soon after that Miss Pearl Denbo.

There has been a steady growth in the work, and by 1920 five outstations had been opened. The most promising of these are Tuchuang, Fanhsien, and Liangchuang. In the last of these practically every one is a believer; and besides building its own chapel it has given three good native workers to the mission.

In March, 1919, Mr. and Mrs. Kiehn moved to the large city of Taimingfu, Chihli Province, thirty miles west of Chaocheng, making this the headquarters of our growing mission. This was made possible by the addition of the missionaries named above, also of Mr. and Mrs. Osborn, who had worked in another mission in China. A large compound has recently been purchased just outside the city wall. The Bresee Memorial Hospital and homes for some of the missionaries will be built there. This will be an excellent center for medical missionary work, as the nearest foreign hospital is sixty miles away.

The third station of our mission for resident missionaries was opened in the spring of 1920 by Mr. and Mrs. Deale at Puchow, a large city thirty miles southwest of Chaocheng. This is the center of a district containing over 1,400 villages, very few of which have ever had the privilege of hearing the gospel even once. Some property has been purchased there, and as soon as possible a chapel and other buildings will be erected.



OUR MISSION FIELD IN CHINA

In this little map the dash and dot line shows approximately the bounds of our mission field in China, lying in the western extreme of Shantung Province and in the southern panhandle of Chihli. Peking is in Chihli Province, 265 miles north and 37 miles east of Tamingfu; and 255 miles due east of Tamingfu is Kiao-Chao, of German-Japanese fame.

Walled towns are shown on this map by squares. The little circles show other towns that have post offices. There was not room on this map to indicate, even by little dots, the three or four thousand towns and villages that can look only to our missionaries for the gospel.

The native workers of our mission in China have increased to more than twenty, besides a number of men and women who are in training and a goodly number of volunteers who "love to tell the story" to their own friends and relatives. The missionary force was doubled last year, making a total of eighteen missionaries. For all these things and many other answers to prayer too numerous to mention, we thank God and take courage.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."

OUTSTATIONS NEAR CHAOCHENG

Liang Chuang, two miles east of Chaocheng, opened in 1917. At this place we have six church members—four women and two men. Our native helper, Li Chang I, is now stationed there. The work is carried on as follows: Preaching every night. Throughout the day children, and some others, study songs or some other books, such as Bible portions. We are told that nine out of ten in that village have turned to Christianity. Usually there are about seventy men and women in the night congregation.

Fan Hsien, ten miles southeast of Chaocheng, opened in 1917. We have no baptized members there, but I am told that about twenty have turned to Christ. We have had much difficulty about renting a preaching hall. Li Chin Ho has been stationed there. On market days the services are well attended.

Chang Chai, four miles west of Chaocheng, opened in 1917. Wei Chung Hsing is the native helper in charge. Nine members of our church at Chaocheng are from Chang Chai, though not all of them reside there. There is preaching every night, and teaching in the daytime attended by a number of children. The house holds more than fifty, and is usually about full at night.

Chaocheng preaching hall, opened in 1918. It was planned to have this preaching hall right adjoining our compound No. 2, where there is a very suitable place, but on account of the disturbed conditions of the country at that time markets were not permitted inside the city wall; and as it was very desirable to have the hall within reach of the market crowds, which were in the south suburb, a preaching hall was rented there. Good meetings were held, and several from the south suburb have come to Christ. Three there have been baptized, and others are on probation. Now that normal peace conditions again prevail we are planning to have the preaching place inside the city wall.

Fu Chuang, six miles northeast of Chaocheng, opened in 1919. There are two baptized church members there, and about fifty have turned to Christianity. A number of boys have turned to Christ, and they are very helpful in singing and praying. Reu Ching Ya has been stationed there, but through the sickness of his wife he has been hindered in the work, and the Christians there have earnestly asked for some one else to come and help them. Services there are carried on as at the other places, teaching the gospel in the daytime to old and young, and holding evangelistic meetings at night. The attendance is sixty and upward. Of course many more attend on those nights when the foreign missionary is there.

Wang Chuang Tsi, about ten miles from Chaocheng. This station was opened in the spring of 1920. It is only one mile from the home of our native helper, Wang Ru Han, who is in charge of the work there, with Chang Hsi Tien as his colaborer. None have as yet been baptized in this village, but large crowds have come to listen to the gospel, and several have definitely turned to Christ, among whom is Chang Chung Chia. This man has not only turned to Christ himself, but has at once started to bring others to Christ.

A SHORT SKETCH OF OUR WORK IN EASTERN INDIA

Mrs. Banarji, a high caste Hindu woman, converted to Christianity, and Mrs. Avetoom, an English lady, started a school in Calcutta, India, in 1905, for girls in distress. Later Mrs. Banarji was in this country soliciting aid for that work, and met Mrs. E. G. Eaton, and later Dr. P. F. Bresee. The Church of the Nazarene assumed this work, sending out V. J. Jacques and Mr. and Mrs. E. G. Eaton.

Miss Myrtle Mangum and Miss Lela Hargrove were sent out in 1912 by the Foreign Missionary Board of the Pentecostal Church of the Nazarene. Miss Mangum was given the management of the school work, and Miss Hargrove had charge of the English class—this while they were studying Bengali with their remaining time and strength.

When Dr. Reynolds made his round-the-world trip to our mission fields, sailing from San Francisco on December 16, 1913, he was accompanied by a number of missionaries for different fields, including two for Eastern India, viz., Miss Hulda Grebe (now Mrs. George J. Franklin) and her sister, Miss Leoda Grebe. Both these ladies were trained nurses, and found much call for their kindly services in that line even while learning the Bengali language.

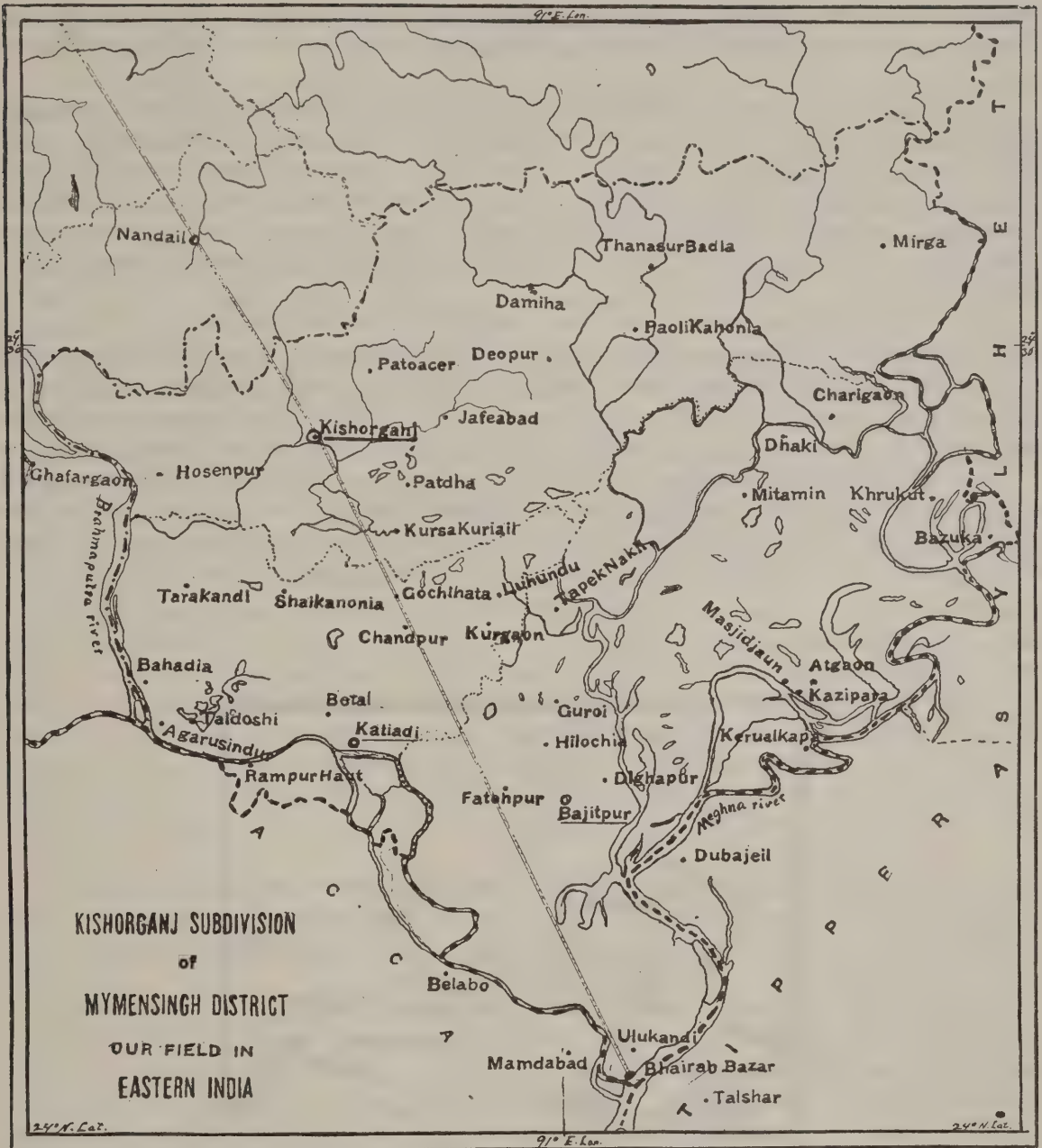
Rev. George J. Franklin, who had been pastor of the Nazarene church in Berkeley, Calif., sailed for Eastern India in June, 1915, and on September 21st he was married to Miss Hulda Grebe. It was more than a year earlier that Mrs. Eaton's health had failed, and she and her husband found it necessary to return to America. The other earlier workers also had all quit before Brother Franklin's arrival there, and Brother Tracy, of our Western India work, was superintending our missions on both sides of the "Great Indian Peninsula."

The location of Hope School and Hallelujah Village in Calcutta was not healthful, and besides there were numbers of other missionary societies working in Calcutta, while some rather extensive regions of Bengal—specially Eastern Bengal and Assam—were without a witness of the gospel. Finding such a neglected section in Kishorganj subdivision of Mymensingh District, including at least the three thanas or talukas of Kishorganj, Katiadi, and Bajitpur, our missionaries felt led to open work there.

Brother Franklin was at this time the only man in the mission, and could not be absent from the very responsible post at headquarters in Calcutta, so in March, 1916, Miss Mangum and Miss Grebe went to Kishorganj as our first resident missionaries there. So we may say that these two devoted young ladies opened up the work in the headquarters station of our Eastern India field. Medical work, zenana work, touring—on all these lines these two brave soldiers carried the battle into the Enemy's camp. Later the boys of Hope School were moved out there and put in Miss Grebe's charge. Still later the girls also were moved out there from Calcutta, and Miss Grebe's chief work was the oversight of them.

In 1917 Miss Mangum's health failed and she found it necessary to return to this country. As she was crossing the Pacific eastward, Miss Maud Varnedoe, a recruit from Savannah, Ga., was crossing the same water westward for work in the same field of Eastern India. Miss Grebe was alone at Kishorganj for some months until Miss Hargrove was able to join her there. But even before Kishorganj was opened Miss Hargrove and Miss Mangum had done pioneer work in the Garo Hills north of Mymensingh District.

As we read the letters of these noble pioneers, written from the outposts, the front



line trenches in the Enemy's country, appealing so earnestly for reinforcements, but holding on so steadily without them, we associate such in our minds with the Apostle Paul who (1 Cor. 4:8, R. V.) was not willing to take his reigning, or even comfort and ease, until his Lord comes to be glorified in His saints.

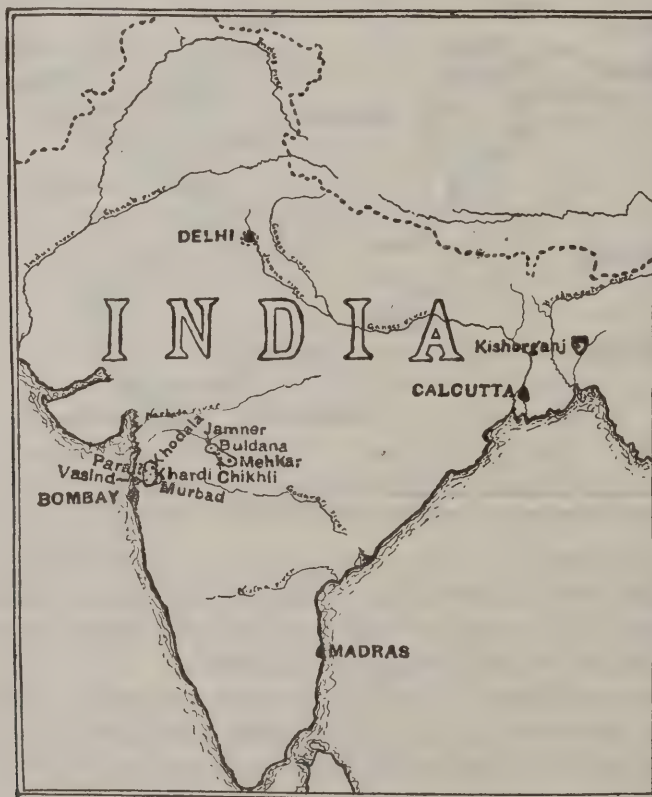
In the summer of 1918 Miss Myrtlebell Walter, of Nampa, Idaho, sailed for Calcutta. Late in that year our property in Calcutta was sold, and in January, 1919, all our missionaries in Eastern India made their residence in Kishorganj. Five months later Miss Hargrove came home on account of her health, but she has now returned to the field.

In the meantime, too, the following missionaries have gone to that field: Mr.

and Mrs. Kauffman and Miss Gardner in November, 1919, Mr. and Mrs. Blackman and Misses Williams and Hatch in October, 1920, and Miss Ellison (with Miss Hargrove) in April, 1921.

They have recently secured building sites in Kishorganj on which to erect our own buildings, and they are planning to open stations at Katiadi and Bajitpur, or at some of the large towns on or near the Megna river, where Brother Franklin won the confidence and gratitude of the people through love-distributed famine relief after that devastating tornado of September 25, 1919, when the temporary but otherwise very excellent structures, in which our mission at Kishorganj was housed, were all demolished.

Our missionaries in Eastern India have faithfully, trustfully, hopefully carried on a hard fight against difficulties which few mortals can appreciate, especially as they were so few, with so great a work upon them. But God has heard their cry (and ours—thank God for those at home who have sustained the work by their prayers and gifts) and sent them a good number of excellent recruits, so that they are now thirteen on the field, though some of these, who have long been out, are badly worn and must soon come on furlough. Let others go out promptly to take their places so that this enlarging work may be properly sustained. The one million souls in our field there should have forty missionaries to effectually evangelize them—one to 25,000.



OUR MARATHI MISSIONARY DISTRICT

REV. L. S. TRACY

The history of our work in Western India is an illustration of what can be accomplished by faith, prayer, vision, and consecration in the face of greatest odds in a difficult field. The first missionary child of what is now the Church of the Nazarene in Western India almost succumbed to the tender bungling of its loving though inexperienced parents and nurses. That it is now a healthy, strong, vigorous, and symmetrically developed youth among its brethren is due to the fact that it was born of the divine will, treated to liberal doses of prayer, loyalty, and confidence on the part of its parents, and of faith, courage, patience, vision, and consecration on the part of its nurses.

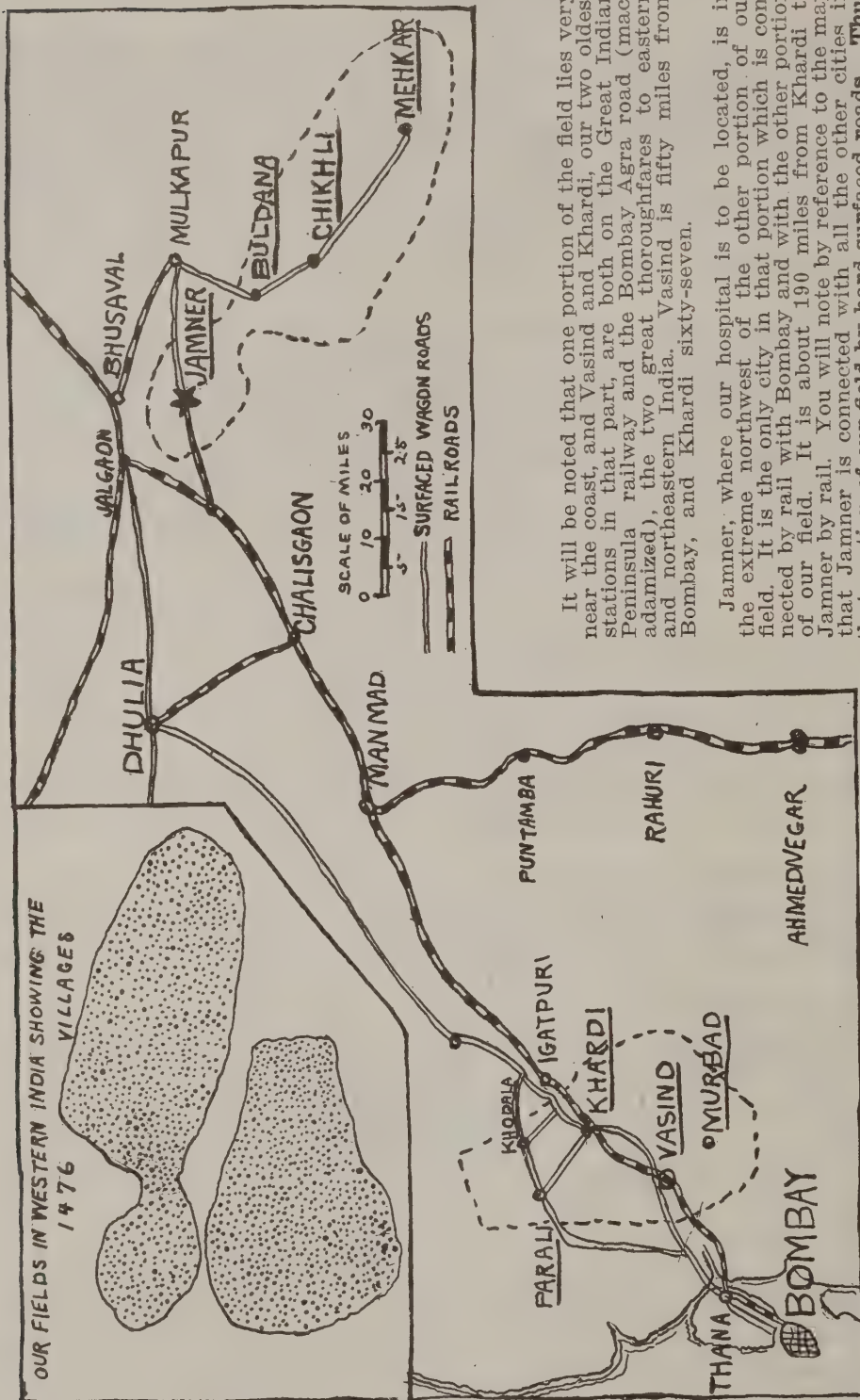
The initial steps toward foreign missionary work were taken when the Association of Pentecostal Churches of America sent from New York a party consisting of Rev. and Mrs. M. D. Wood, Miss Lillian Sprague, Miss Carrie Taylor, and Mr. Fred Wiley. Landing in Bombay, India, in 1898, they immediately located in a rented building in Igatpuri, which is a railway town eighty-five miles northeast of Bombay.

Work was begun among the Indians and Anglo-Indians; and a severe famine afflicting the whole country shortly after their arrival, about a dozen famine boys were gathered as a nucleus of an orphanage and mission school.

The following year this work was moved farther inland to a permanent station in Buldana, Berar, a town of three thousand inhabitants, twenty-eight miles from the railway and three hundred miles from Bombay, and two thousand one hundred feet above sea level. The government headquarters offices of the district are located in this place. Here the present bungalow, on a piece of land covering eight acres, was purchased, and the work enlarged by the addition of more orphans, both boys and girls. During the famine that was still raging, the orphans increased to about sixty, and additional buildings were erected. Medical dispensary work was also carried on quite extensively.

About this time Mr. Wiley and Miss Taylor (who had become Mrs. Wiley) and Miss Mina Shroyer, who had arrived on the field a few months after the first party, severed their connection with the mission and the home Board, and went to labor elsewhere.

Leaving the mission work in the charge of Mr. Fred Moore and wife, in 1903, Mr. and Mrs. Wood and three children and Miss Sprague returned to America on furlough and to secure funds for the enlargement of the work and additional missionaries. In this they were eminently successful, taking back in 1904 several thousand dollars and nine new missionaries. This new party, which sailed from New York with Mrs. Wood and children July 2, 1904, and reached Bombay the 5th of August, consisted of Miss Julia R. Gibson, Miss Priscilla Hitchens, Miss Gertrude Perry and her mother, Mrs. Ella Perry, Mrs. Nellie G. Barnes, Mr. and Mrs. James M. Davidson, and L. S. Tracy. Mr. Elmer Burgess (one of the new party) and Mr. Wood preceded them by two months, and Miss Sprague followed a year later. Some uncompleted buildings were then finished and plans made for the enlargement of the work by the opening of schools among the orphans, and the purchase of a twenty-three-acre farm one mile south of Buldana. About this time a station was opened at Chikhli, fourteen miles south of Buldana, and another at Malkapur, on the railway. Malkapur was afterward closed permanently.



It will be noted that one portion of the field lies very near the coast, and Vasing and Khardi, our two oldest stations in that part, are both on the Great Indian Peninsula railway and the Bombay Agra road (macadamized), the two great thoroughfares to eastern and northeastern India. Vasing is fifty miles from Bombay, and Khardi sixty-seven.

Jamner, where our hospital is to be located, is in the extreme northwest of the other portion of our field. It is the only city in that portion which is connected by rail with Bombay and with the other portion of our field. It is about 190 miles from Khardi to Jamner by rail. You will note by reference to the map that Jamner is connected with all the other cities in that portion of our field by hard surfaced roads. Thus it will be seen that a hospital located at Jamner will be accessible to all of our territory in Western India.

In order that you may realize the stupendous responsibility for this field with its nearly seven hundred thousand souls we present on our map a diagram showing dots for the 1,476 villages which are ours. No other missionaries will reach these villages, as this territory is set off to be ministered unto by the Church of the Nazarene.

OUR WESTERN INDIA FIELD

The two portions of territory marked off by dotted lines represent our fields in Western India. It will be seen that both are connected by rail with the great city of Bombay. The towns where we have stations are underscored.

In the early part of 1905 the great revival that was progressing in Wales caught fire also in the Welsh mission in the Khasia Hills, in Assam, Eastern India, and spread from there to all parts of India, including our work in Buldana. A great work of grace was wrought among the boys and girls, but it did not reach many of the outside heathen because little definite gospel work had been carried on among them. It seemed that our work was on the way to spectacular success in that field.

On account of failure of health, Mr. and Mrs. Davidson returned home in July, 1905. Mr. Burgess also returned home a little later.

As much as we would like to chronicle uninterrupted success, a true history of Western India must record an initial period of glittering triumph, marked enthusiasm and zeal, followed by a period of sobering adjustment that caused considerable loss and retarded the work of the Lord for several years. The history of the work for the next few years is not pleasant to record, but, inasmuch as history is a record of facts, it must be referred to briefly. But in doing so it is with hearts full of gratitude that the damage has been long ago repaired and the work has developed a sound, steady, though less spectacular progress, that is maturing into a mighty tide of victory.

Certain regrettable conditions of mixed nature and long standing concerning the leaders of the mission came to light which finally culminated in the home Board severing relations with Rev. and Mrs. Wood, Miss Sprague, and Mrs. Barnes. When these missionaries left the station at the request of the Board they unjustly took with them, to a distant town, the boys and girls and all but one of the native preachers, leaving the remaining five missionaries with the real estate, but without congregations, schools, boys, girls, teachers, or preachers. This was a test to these five which stands out in their lives with great prominence. It was necessary to again build from the bottom. With a discouraged people at home, an unenviable reputation with the natives and the government and the surrounding missions, and with inexperienced missionaries to do the work, this was no small task. But it has been done. As this is now "ancient history" let us draw the curtain with these few statements, and while remembering that it affected the work for many years, refer to it only when necessity demands.

The work of the mission had to this time been almost entirely institutional, consisting of an orphanage, school, dispensary, and buffalo dairy. Little had been done by our missionaries among the thousands of people that filled the numerous villages all around them. It was keenly felt that to come within two miles of them and fail to reach them was as blameworthy as to remain at home ten thousand miles away. Accordingly the systematic visitation of the outlying villages—what we call "touring"—was inaugurated at this time and has been consistently followed throughout the years and is now yielding a bountiful harvest in converts and inquirers from all over the district. This system of work is demanding schools, orphanages, and other institutions as a legitimate outgrowth. We now have the right order: Evangelism first and chief, with institutions second and auxiliary.

In the early part of 1906 Rev. W. J. Rogers and wife were sent out by the Board and located in Igatpuri, in the very building occupied by our first missionaries eight years before. Their consecration and sacrifice were clearly manifest in their work among the people, but a prolonged attack of typhoid fever which almost proved fatal to Mrs. Rogers left her in such a weakened condition of health that their return home became necessary in 1908. The large stone building worth \$2,000, which they occupied, had been acquired by Mrs. Rogers by gift, and was in turn donated by her to our Board.

On the return home of Mr. and Mrs. Rogers, Miss Priscilla Hitchens, who had been associated with Miss Julia R. Gibson in Chikhli, Berar, was transferred to Igat-

puri to carry on the work of that station. Though alone and battling with much opposition and many disadvantages, she continued the good work in Igatpuri until her furlough in March, 1911. The most successful part of the work in Igatpuri was among Sunday school children and in a small day school. The property in Igatpuri has since been sold with the view to placing the proceeds in Jamner station, where we have a much larger and more open field.

Though our work in Western India was passing through a time of severe testing, many evidences of God's favor and care were manifest. The union of the society at home with the Nazarene Church in 1907, forming the Pentecostal Church of the Nazarene, was a source of very great encouragement, but there were no evidences of the reinforcements so much needed to continue the work. But God had planted that little vine and was tenderly caring for it in His own good way.

On November 21, 1907, Rev. L. A. Campbell and wife, Miss Olive Nelson, and Rev. A. D. Fritzlan sailed from New York under the auspices of the Holiness Church of Christ, landing in Bombay January 1, 1908. Having friends in Gujarat, on the coast north of Bombay, they located there and began the study of the Gujarati language.

A few months after their arrival in India, the Holiness Church of Christ joined what is now the Church of the Nazarene, at Pilot Point, Texas, which act united the missionaries of the two bodies in Western India. Neither party knew that the other was in India until Mr. Campbell heard that the Nazarenes had a mission work in Igatpuri and set out in search of it. Miss Hitchens, in charge of that station, directed him to the headquarters in Buldana, where he arrived in due season.

The writer will never forget the thrill of surprise and joy when Mr. Campbell appeared at the door announcing that he was one of us, and that there were three more besides him. We thought no new missionaries were coming from home or could come for some years, but here were four right at our very door. If ever missionaries were dropped right down from the skies to help those who needed encouragement and to help push the battle for souls, these four were.

In the course of time a united meeting was held in Buldana with all present, the number exactly equaling the number we had before those four were lost a couple of years earlier. What a time of rejoicing that first united assembly was!

Though this was a welcome rift in the clouds, one more severe trial was yet to come before the measure of the mission's suffering in that stage of its history was complete. Mr. Tracy fell ill the first day of this united assembly and presided at the sessions prostrate in bed with what proved to be typhoid fever. For weeks his life hung by a slender thread: two relapses, hemorrhages, eleven days of delirium, despaired of by doctors and nurses, but prayed for by our missionaries and those of other missions in several parts of the country. His miraculous recovery so focused the attention of the government officials and the heathen on the fact that God was still with the missionaries, and so aroused the courage of the people in the homeland, that the real turning point in the mission work is dated from this time. The heathen were so convinced that three years afterward a Parsee lawyer, when seriously ill, called Mr. Fritzlan and Mr. Campbell to pray for him and requested that they "offer the same prayer that was used to heal Mr. Tracy." They explained to him that it was Jesus who did the healing, prayed for him in the Name of Jesus, and he recovered.

As the new missionaries had not begun work in any field, and the field of the Nazarene church was very much in need of help, they came to the Marathi section and began the study of the Marathi language. When they had acquired some proficiency in the use of the language and our territory had been very much enlarged as the result

of the adjustment of boundaries with the Christian and Missionary Alliance and other mission neighbors, additional work was begun in the Jamner and Mehkar counties on opposite sides of Buldana. Stations were not then opened, but evangelistic work was carried on in the villages, a great number of which had never before been visited by a missionary. This touring work later led to the definite opening of stations for missionaries in the seats of these two counties.

In 1910 the missionaries were blessed by a short visit from Mrs. E. G. Eaton, en-route home from her first trip to Hope School, Calcutta.

When Chikhli station was first opened by our missionaries it was occupied by Miss Gertrude Perry and her mother, Mrs. Ella Perry. When Miss Perry became Mrs. Tracy and moved to Buldana, the station work was continued by Miss Julia R. Gibson and Miss Priscilla Hitchens until the latter was transferred to Igatpuri to care for the work laid down by Mr. and Mrs. Rogers. The girls' orphanage had been located in Chikhli for a few months; but when it was moved to a distant town (as already recorded) and Miss Hitchens went to Igatpuri, Miss Gibson was left to carry on the work of Chikhli station alone. This she did most faithfully and efficiently (winning the hearts of the people and at least one convert, who is now one of the most effective Christian workers) until her furlough home in March, 1910. Seeing the great need of medical work among the people, she has since graduated from the Women's Medical College of Philadelphia in further preparation for her work among the downtrodden of Western India.

During these years — to 1919 — new Indian preachers and Bible women had been employed and trained, some genuine converts from among the heathen had been gathered, and all were organized into a Nazarene church in Buldana, composed entirely of native Christians. Numbers of others have been converted since that time and added to the church, and the intensive touring work all over that district has brought in other converts and many adherents until the influence of this little church is, in the hands of the missionaries and under the direction of the great Head of the Church, an important factor for salvation work.

In March, 1911, Mr. Tracy and wife and two children and Mrs. Perry and Miss Hitchens came home on furlough, leaving the work in charge of Mr. and Mrs. Campbell, Mr. Fritzlan, and Miss Nelson, whom the Lord had so marvelously provided when it seemed there was no help.

During 1912 Mehkar and Jamner stations were definitely opened by our mission, the former being occupied by Mr. and Mrs. Campbell and family. The touring work among the two hundred villages and eighty-two thousand people of that country was continued by Mr. Campbell until failing health necessitated their removal to Igatpuri and finally home on furlough in 1915. We own a nice plot of land in Mehkar town, and hope the time is not far distant when we shall be able to build a suitable bungalow, and place missionaries there permanently.

Jamner station was opened in 1912 by Miss Olive Nelson and Miss Pearl Simmons, the latter being an associate missionary, laboring with us but not sent out or supported by our Board. Soon after occupying the rented building in the native quarter of the town, Miss Simmons was stricken with a loathsome type of smallpox, and passed to glory land in a few days. The body was buried in a piece of government land outside the village during the night. This plot, which is a hundred feet square with her grave in the center, has since been acquired by our mission as a Christian cemetery. It is significant of the sacrifices required in opening and continuing missionary work that the first piece of property acquired by our missionaries in that town was a cemetery.

In June, 1912, Miss Daisy Skinner sailed from America under the auspices of our Board, landing in Bombay July 19th. About a year later, and after becoming Mrs. Fritzlan, she and Mr. Fritzlan resided in Jamner to continue the work made vacant by the death of Miss Simmons and the return to Buldana of Miss Nelson. They cared for the work in that town and among the two hundred villages and ninety-eight thousand people of that country even after changes made it necessary for them to return to Buldana to care for the work there also. They continued to work faithfully and efficiently in this great field, part of the time in charge of both Jamner and Buldana, until with their three children they returned home on furlough in July, 1920. A striking service has been rendered by Mr. Fritzlan in standing by the work of the Lord almost thirteen years in that trying climate without furlough.

Mr. and Mrs. Tracy and family and Mrs. Perry returned to India for a second term, arriving in that country in December, 1912. They continued their work in Buldana until the early part of 1914, when Mr. and Mrs. Tracy were requested by the Board to move to Calcutta to assist our work there which was at a crisis and short-handed. In the latter part of 1915 they were enabled to return again to their work in Buldana.

A much needed recruit was added to the force in the person of Miss Virginia Roush, who arrived in India under the auspices of our Board in the early part of 1914, but a serious breakdown necessitated her return home in 1917.

Miss Olive Nelson, who came to India with Mr. and Mrs. Campbell in 1908, labored faithfully in Jamner and in Buldana in connection with the boys' and girls' schools, returning home at the end of her term in the early part of 1915.

The Pentecostal Mission of Nashville, Tenn., had for several years maintained a successful interdenominational work at Khardi, Vasind, and other stations in Thana District within eighty miles of Bombay. By virtue of the union effected between this body and the Pentecostal Church of the Nazarene on February 13, 1915, the mission work of the two bodies was united and these two fields in Western India, being in the same language area and connected by railway, were formed into one foreign missionary district with headquarters at Buldana. Rev. R. G. Coddington, the superintendent of the Pentecostal Mission, was elected the first superintendent of the united fields.

This union added to the mission force Rev. and Mrs. R. G. Coddington, Mrs. Bertha Davis, Miss Olive Graham, Miss Eva Carpenter, and Miss Jessie Basford. Miss Lizzie Leonard preferred to retain her relation with the Methodist Church, so joined the mission work of that body in India.

At a united assembly of the missionaries of the two bodies held in Buldana in June, 1915, the rules, methods, policies, and finances of both were harmonized so successfully that the united work has since progressed as one whole without friction of any kind. The desire expressed by Mr. Coddington that the union should be a **fusion** was realized. The boys' schools were merged into one in Khardi under the direction of Mr. and Mrs. Coddington.

In this united meeting, at which three representatives of the Calcutta work were present, a general mission policy to govern all our work in India was most carefully formulated and suggested to the Board at home. This policy, with some alterations, was adopted and became the basis of the policy now in operation for all fields.

This union has proven a great blessing to all the work in Western India. It about doubled the number of missionaries and size of the field, while at the same time doubling the opportunities and responsibilities. Though it was a blessing in this respect, it did not bring any of the reinforcements so urgently needed in both sections. The

doubled field simply doubled the needs. This was proven very prominently when it became necessary for several of the missionaries to return home rapidly reducing the total force, until in the latter part of 1918 seven worn-out missionaries were trying to do the work done by thirteen when the union was effected in 1915.

Mrs. Davis returned home soon after the union, Miss Leonard preferred to remain with the Methodists and went to labor in their field, the health of Mr. Coddington broke completely, necessitating the return home of Mrs. Coddington and himself. Miss Graham was married to a missionary of the Presbyterian mission and went to labor in their field, and Miss Roush also returned home with Mr. and Mrs. Coddington. All the remaining missionaries had been on the field several years and were about worn out. It seemed that unless reinforcements were sent out quickly the strong work in Western India, that had weathered so many gales, that had acquired eight stations and twenty-four pieces of real estate valued at more than fifteen thousand dollars, three bungalows with building sites for five more, three wells, two chapels, four dispensaries, and two organized churches in the midst of a field of almost seven hundred thousand people who looked entirely to the Church of the Nazarene for the gospel, would be permanently crippled for want of missionaries to carry it on.

Realizing the seriousness of this situation, the Board sent out Rev. and Mrs. K. Hawley Jackson and Miss Viola Willison, who arrived in India in March, 1919. Mr. and Mrs. Jackson were stationed at Buldana, and Miss Willison at Murbad, Thana District.

Mrs. Ella Perry was the first of our own missionaries to be translated to the glory land from India. Arriving with her daughter in 1904, she labored faithfully in the medical dispensary work during the first term and returned home on furlough in 1911. The following year she returned to her work in India, becoming still more successful in treating several thousand patients each year both in Buldana and Khardi as well as in some of our other stations from time to time, until her second furlough was almost due. Contracting cholera in January, 1919, she passed away in Khardi on the 25th of that month, and was buried in the English cemetery in Igatpuri. Her last act was to prepare some medicine for a poor native man, and while holding it out to him she dropped in a heap at his feet before he could take it, and passed away in twenty-eight hours. This was typical of her life and service. Her body was carried twenty-one miles in an ox tonga to Igatpuri, where a coffin was obtained and interment arranged.

In the early part of 1918 Miss Cornie Caudle arrived in India as an associate missionary, and has labored most faithfully in that relation among our missionaries in Vasind. She is continuing her good work in that place.

The year 1920 saw quite a number of our faithful missionaries return home for much needed rest. Miss Jessie Basford, who had opened Murbad station in 1916 and done a fine work in the organization of schools and Sunday schools, as well as in evangelistic work among the people, returned home in April. Miss Eva Carpenter labored most faithfully in Vasind in dispensary, school, Sunday school, and evangelistic work until her second furlough was due in June. Reference has already been made to the return home of Mr. and Mrs. Fritzlan and family in July of the same year. With the return home from Khardi of Mr. and Mrs. Tracy and family in June, 1919, our work in Western India was again in serious need of reinforcements.

During 1919-1920 the largest number of new missionaries ever sent out to this field were safely landed and are now loyally laboring for the salvation of the people and successfully building on the foundation established by their predecessors. These were Miss Bessie Seay (who had been on the field before under the Pentecostal Mission) and Miss Muse, who sailed from Seattle on November 7, 1919, in company with Misses

Karns and Privat for Japan and Mr. and Mrs. Kauffman and Miss Gardner for Eastern India; and those who sailed from the same port on October 27, 1920, viz., Rev. and Mrs. F. A. Anderson, Rev. and Mrs. P. L. Beals, Miss Amber Tresham, Miss Lula May Tidwell, Miss Ruth Rudolph, and Miss May Bursch.

What grief and disappointment came to the hearts of all who are interested in that work in Western India, and especially to those who had known Miss Viola Willison, to learn by cable of her death on February 19, 1921. She had been on the field scarcely two years and was just getting good command of the Marathi language and the "agape" grip (of divine love) on the hearts of the people in and about Murlad. Oh, let us pray diligently for the health and preservation of our missionaries.

As Western India is our oldest field, and has done much pioneering from which benefit has doubtless come to all our mission fields, we must not close without a word of thanksgiving and praise to God for the way He has brought that work through great obstacles and is prospering it and giving marvelous victory and bright hopes for the future. Praises be to His name!



CAMPMEETING GROUP, BULDANA, INDIA



WORKERS' TRAINING SCHOOL, BULDANA, INDIA

THE CHURCH OF THE NAZARENE IN JAPAN

REV. MRS. M. B. STAPLES

KYOTO

In 1908, at the time of the union of the Holiness Church of Christ with the Pentecostal Church of the Nazarene, Sisters Lillian Poole and Lulu Williams, who were missionaries in Kyoto of the former, became the missionaries of that united body. In 1910 Rev. J. A. Chenault, Miss Minnie Upperman, and Brother and Sister Thompson arrived in Japan to assist those who were already laboring in Kyoto. God blessed the efforts of all these dear people, and they all labored as best they could under many trying difficulties, sowing the gospel seed; and it is not without result.

In the fall of 1910 Brother Chenault and Miss Upperman were married, and Sisters Poole and Williams returned home on furlough, having spent five years on the field. As Mrs. Chenault had spent several years in Japan previous to this time she was able to speak the language well, and God blessed her preaching and interpreting to the hearts of many people. God used Brother and Sister Chenault in a marked way, but because of the trying climate Brother Chenault's health gave way, and they returned to America.

At this time Sister Cora G. Snider (now Mrs. Rusling) and the writer made a trip to Japan. When she came on this trip Sister Snider did not intend to stay over six months, but the needs were so great that she offered herself to the General Missionary Board to fill the gap. She was accepted in 1912, and took full charge of the work, being practically alone. A little later Rev. J. I. Nagamatsu, from the Pasadena Nazarene University, came to assist her. In the fall of 1913 Brother Nagamatsu and Sister Snider left Kyoto (for a time closing up the work there) and opened a work in Fukuchiyama, two hours' ride from Kyoto. Sister Snider was not well, and upon the arrival of Dr. H. F. Reynolds, Brother and Sister Humphrey, and Sisters Poole and Williams in January, 1914, she returned to America, leaving Brother Nagamatsu in full charge of the work in Fukuchiyama, which work was very promising. Brother and Sister Humphrey, with Sisters Poole and Williams, were located in Kyoto to again open up the work there. They opened a mission at Higashi 4 Chome, Gojohashi. All the missionaries labored faithfully, sowing the gospel seed everywhere, watering it with many tears. Brother Humphrey could not speak the language much, but his heart was burdened for the people, and he would walk for miles giving out thousands of gospel tracts. God will give him a harvest, we feel sure. Brother Oguro, who is now pastor in Omuta, was one of his converts, and received a call to preach.

Sister Humphrey was not strong, and was soon a great sufferer from rheumatism in this damp climate, but she always attended the services, rain or shine; and while she was not able to speak or understand the Japanese language, yet she knew how to pray. She was a good, kind mother to all, and we felt it a great loss to our work when they had to leave us on account of her health. Sister Poole also returned home because of illness in September, 1915, at which time the work in Kyoto was left with only Sister Williams; but in February, 1916, Brother and Sister Eckel, who had been laboring in Los Angeles for nearly two years, came to Kyoto accompanied by Brother Isayama, who had been their interpreter and teacher during the two years in Los Angeles. They took charge of the Kyoto work, and God wonderfully blessed their labors. In March, 1917, another mission was opened on Theatre street. This mission was for two years in charge of Sisters Williams and McPherson. God wonderfully blessed this mission,

and some of our best Christians and most earnest workers are the product of that mission. Miss Santee and Brother and Sister Wagner also assisted in the work in Kyoto for about one year.

In April, 1918, the Kyoto work was left in charge of the lady missionaries, and Brother and Sister Eckel with Brother Isayama were sent to Kure, two hundred miles southwest to open up a work there. This they did, and much blessing has attended their efforts (see Kure report).

In April, 1919, General Superintendent H. F. Reynolds visited Japan and China. At this time Sisters Williams and McPherson returned home, and Brother and Sister Wagner and Miss Santee left us to work with other boards. Dr. Reynolds, while in Japan, was much used of the Lord. He preached with great unction and power in the church and mission at Kyoto, and many were saved and sanctified. At that time he sent Brother Umeda, who was a graduate of our Kumamoto Bible School, to Kyoto to assist in the work. He was soon married to Miss Uchizumi, a sister of one of the students in the school, and God has greatly blessed his labors in Kyoto. At this time he is pastor of the old church at Gojohashi, and another mission has been opened in a good central location to take the place of the Theatre street mission, which was closed. Brother Isayama is pastor of this work. There are also several Sunday schools in connection with the Kyoto work, and we feel sure that God will bless and give a great work in that large city. Much could be said of the faithful and untiring labors of those who have been there, especially of Brother and Sister Eckel and Brother Isayama and his wife.

Again we are praising God for dear Brother and Sister Goodwin who have come to assist in the work in Kyoto. They are happy and blessed. They love the people and feel a great burden for their salvation and are studying the language hard. They are a great addition to the work there. Thank the Lord for the Kyoto work.

FUKUCHIYAMA

The work in Fukuchiyama was opened in November, 1913, by Miss Snider and Rev. J. I. Nagamatsu, a most earnest worker, fully consecrated, who was educated in our Pasadena University. There is no other church in the town, and from the very first God blessed the work there. In the spring of 1914 Sister Snider returned home. Brother Nagamatsu and his faithful wife, who is a trained Bible woman and kindergarten worker, have labored there faithfully. Little by little they won their way into the hearts of the people, and in time they were able to secure a large vacated hospital. They rented it and moved the church there, and also started a kindergarten in which they have had over sixty children all the time. In the seven years they have graduated 230 children, and the children of the whole town know and love Nagamatsu's **Sensei**. They have ten Sunday schools with seven hundred children enrolled. Their Sunday school work is blessed, and their work among children is the best that we have in Japan. Two teachers and one helper are working with them, and at this time they have a good strong church of eighty-four members, some of whom are the influential people of the town. They are now planning to build a church and kindergarten there.

In April, 1919, when our dear Dr. Reynolds visited them, they had a great meeting in which over a hundred sought the Lord, and the church was blessed in general. Thirty-four were baptized and taken into the church, and Sister Nagamatsu especially was wonderfully blessed, and has been like another person since. She was wonderfully encouraged at that time, and her life is now one of tenderness and power, and she weeps and works and prays. Surely God is going to more and more bless these dear people and our work in Fukuchiyama. At first they met with much opposition and persecu-

tion, as the people did not want a church there, but God gave these dear people wisdom and love to deal tenderly with the people and to win their hearts and to bring them to Christ. Prejudice has given way little by little, and the outlook for a great work there is good, for which we praise the Lord. One of the most promising students, Brother Hashii, was sent from Fukuchiyama to our Bible school in Kumamoto last spring. He has made wonderful progress in this one year, and is already a most earnest preacher.

KUMAMOTO

On January 5, 1915, Mr. Staples and myself, accompanied by Brother Hiroshi Kitagawa, who was our first convert and a graduate of Pasadena Nazarene University, landed in Kumamoto. We could get no house to live in, so for three weeks we lived in the upstairs room of Brother Kitagawa's mother's home. We had an interesting time. It was a very cold winter, and we had no stove, but we managed to cook a little on the charcoal fire. We were a great curiosity to the people, and they were a greater curiosity to us. Early in February we succeeded in getting a house, but could not get any place for a mission, so we opened services in our home. God wonderfully blessed the humble efforts, and answered prayer. People were led to come, and many became earnest Christians.

On April 4th our superintendent, Brother Humphrey, and his wife came down from Kyoto to be with us over Sunday. It was a beautiful spring day, our first Easter in Japan. The beautiful Japan cherry blossoms and many other flowers were in full bloom, and all nature seemed to be praising the blessed risen Christ. Our Christians had brought in many beautiful lilies and other flowers to decorate the room for the service. They seemed to feel a burden with us for the success of this service, and indeed it was a wonderful day for us all.

The appointed hour came, and there were about forty, who came wearing their best. After a beautiful song and prayer service Brother Humphrey tried to preach, but he was so blessed he could not refrain from weeping most of the time. Before him sat the eighteen who were to be baptized and taken into the church. I remember that he said to me, "Their faces impress me so." Later he called the eighteen forward, asking them questions concerning their faith in the Lord. Their testimonies were beautiful, and indeed many tears of joy fell in that room that blessed Easter day. Brother Humphrey organized us into a church, receiving the eighteen. Four of this number testified that God had called them to study the Bible and work for Him. Three of them are today our most earnest workers, and one has gone to his reward after a faithful life of service. At that time money was scarce with us, and there was no support for even one of them, but we felt that we could not turn them away. They were all very promising young people and well educated. Two were graduates of the technical college, and one of the commercial school.

We rented a house adjoining ours, and by faith in the dear Lord we took the four in and shared our food with them until we got help from America, Brother Kitagawa carefully and systematically teaching them the Bible. We did not intend to open a Bible school at that time, but this seemed to be the divine plan, for God called out and sent the students to us one by one, and we felt constrained to take them and train them for His work. The school was opened in May, 1915.

Brother Kitagawa also edited, with the consent of the Board, a little Japanese paper for our people. This has continued monthly to the present time, and has lately been enlarged. It is a great blessing to our work throughout. It is now published in Kyoto, Brother Kitagawa still editing it, but Brother Umeda, one of the graduates of our Bible school, looking after the publishing of it as managing editor. Much could be said of the

faithful and sacrificing work of Brother Kitagawa. During these six years he has faithfully taught in the school—not just when it was convenient for him to go, but regularly—in addition to his **pastoral work**.

In May, 1915, we started a tithing band, greatly desiring to teach our people to give their tithes and offerings to the Lord. We put this money into the bank each week, hoping that God would some day enable us to buy a church. In the fall of 1915 we secured a place for a mission, but we could not get a lease, and feared that we might soon be asked to vacate. Sure enough, in less than six months we were asked to vacate the house.

Our first Christmas in Japan was very wonderful to us. Brother Kitagawa was planning to get married soon. We were trying to help him what we could, but he needed many things, and there was no money to buy them. At that time he was getting only \$15 a month, but he was patient and sacrificing. However we saw him in tears more than once over the things that he needed. But our dear Father, who seeth in secret, was planning a great and happy surprise for us all. One morning word came that a large box had arrived for us (our Christmas box from California), also the postman brought many letters, one of which was from dear old First Church, Los Angeles, containing money for a suit for Hiroshi's wedding! There were also a number of smaller gifts from other friends. How our hearts were relieved! It was about night before we could get the box up from the depot. We had the hammer and other tools out, and were standing on tiptoe waiting for its coming. We shall never, never forget it. The big box weighed 380 pounds, and it was filled with lovely dried fruits, nuts, clothing, and bedding. We stayed up unpacking and looking at the things and tasting and eating and thanking God for His goodness and asking His blessing on the different ones as we saw their names tacked on the articles. We would laugh and cry and rejoice, and felt that God had been better to us than to anyone else in the world. In a few days Brother Kitagawa was ready to go for his bride with a nice new broadcloth suit. His bride was a beautiful Christian who had been teaching English in a Tokyo mission girls' school for eight years. God has wonderfully blessed their home, which is a home of prayer. At this time they have three dear little baby girls whom we all love.

After the wedding was over we again began our search for a building for our mission. We found an excellent place in the center of the city which had been a hospital and the doctor's private home, the two buildings being connected. The doctor had died, and the widow did not want to rent but to sell the place. By the help of the Lord our people here bought it in April, 1916, for 3,000 yen, paying 600 yen down and 30 yen a month. It was a great bargain, and a gift from God. Last year we were offered 9,000 yen cash for it, but it is not for sale. It is worth 12,000 yen now. The main building is of two stories. The downstairs church room is 28 x 44 feet, and the upper story is divided into three large classrooms. The building in the rear is used as a dormitory. God's blessing is on the church and school, and they are both entirely free from debt. Thank the Lord!

In June, 1920, Brother B. Hada, a graduate of Pasadena University and Asbury University, was sent to us by the Board to assist Brother Kitagawa in the school work. We surely praise God for Brother Hada. He was one of our early converts in America, more than nine years ago, and has led a beautiful Christian life. Since coming here he has won the hearts of all the students and our people. We believe that under God he is going to do excellent service in training young men and women for our work.

There have been men and women graduates from this school sent to pastor stations

or assist in the work in every station on the field except Fukuchiyama. In the six years there have been 238 baptized and taken into membership. Twenty-nine have been taken from us by death. The tithes and offerings given in have amounted to 5,768 yen (\$2,884).

While Dr. Reynolds was with us in Japan we had some wonderful meetings. God blessed his ministry to our people in a marked way. In the three stations there were over two hundred seekers for pardon or heart purity, and twenty-nine were baptized.

Again we want to praise God for the Missionary Home that was bought by the Board in June, 1917. This again came in answer to prayer, a gift from our Father. It is in a good and convenient location, fifteen minutes' walk from our church. It comprises two buildings well fenced. It too was a doctor's private hospital and home. The missionary home is a well built two-story foreign house, with twenty-seven large glass windows, screened, a good bathroom, and two wells. The Japanese house used for the parsonage is also a well built seven-room house, with one well. This property also was bought at a bargain, even at that time, and is now worth 10,000 yen.

God has also blessed our Sunday school work in the city and outstations. We have tried earnestly to get the gospel light to the dear children, and have kept from ten to twenty-five schools going through these years; and we have seen many beautiful and definite results. A number of the children have led their parents to Christ.

We have a meeting and Sunday school in the weaving factory here, and for over three years we have preached Jesus in this factory where over six hundred girls are employed. We have had beautiful Christmas services with our Sunday school children each Christmas. The gospel songs and prayers and Scripture texts and recitations by the children have been very beautiful, and we are sure that good and lasting impressions have been made on their young hearts and minds. In our Christmas just past there were over three hundred children and grown folks in our main church, about two hundred in the weaving factory, and about 190 in the Omuta church. We earnestly solicit the prayers of the home churches for our Sunday school work.

Again we want to thank God for sending to us Sister Karns and Brother and Sister Wiman. They are all precious, consecrated workers, their lives are a benediction to us, and they have won the hearts and confidence of the Japanese also. They are all earnestly studying the language, and if Jesus tarries we are expecting great things from these earnest workers whom God has sent. Bless His name!

Again we want to especially praise God for the great kindness shown us by the General Board of Foreign Missions, and for their kind letters and promptness in sending aid at all times, and especially for the kind interest manifested in the comfort and health of their missionaries, as well as for the heavy burden which they bear with us for the salvation of the people. These things have touched and encouraged our hearts.

OMUTA

Omuta is about one hour's ride on the train from Kumamoto. It is a large coal-mining city of about 65,000 people. We had a great burden for this city and opened a mission there in March, 1916, sending a worker there from our Bible school as pastor; and I would go over about once a week and assist. God blessed the work there very much. Many souls were saved and a good work established, but a missionary was badly needed to stay there all the time and teach and lead the people and look after the work. So in December, 1919, when God sent to us dear Miss Bertie Karns, she took charge of the work there, going back and forth from here until April, 1920, when she moved to Omuta to be there all the time. She has been wonderfully blessed in the work. God has given her the hearts of the people, and she has gained an entrance into some of the best homes. She has spent much time in the study of the language, and has made

excellent progress. She was able to give her first little public talk to the people on Christmas day, and we all praised God. She is the only foreigner living in Omuta, and lives alone with her Bible woman. They work together beautifully, and we believe that God is going to give Sister Karns a wonderful work in that city. Lately she led to the Lord a young woman in the weaving factory who was born and educated in Honolulu and speaks English well. She has since given herself to the Lord's work, and is invaluable to Sister Karns as interpreter and teacher, and will take Bible training under her. She is a very fine young woman, and we expect much from her in the work. Thank the Lord.

Sister Karns is teaching the people to give to the Lord, and they have started a fund to build a church there. One man lately gave fifty yen. He is not a rich man, but his heart was moved to do something. We have several good Sunday schools there, and others in each of two nearby villages, in which there are some Christians, and an excellent work is being carried on. Let all remember Omuta in prayer.

OKAYAMA

Okayama is a large city about six hours by rail southwest of Kyoto. Brother and Sister Thatcher opened this work in the fall of 1918. They had a hard time securing a place for the mission and a house to live in, but God helped them in a marked way to get a good dwelling house in a good and pleasant location and a good mission hall. They did a good work there, sowing the blessed gospel seed. Sister Thatcher was not well, and suffered a great deal, and they labored under difficulties in getting the work started. In November, 1919, she was advised by the doctors to return home at once. They were very sorry to leave their work, but before they left for home three out of the number that had been saved there were baptized and taken into the church. One of these said that God had called him to study the Bible and work for Him. He has stood true, and after he graduated from school he was sent to our Bible school by Miss Privat, who is now the missionary in charge at Okayama. He is one of the most promising young men in the school.

Sister Gertrude Privat went to Okayama in December, 1919. She has lived all alone with her maid, and worked very faithfully indeed. God has blessed her very much. She started an English class for young men, and a good number of them have been saved and become earnest Christians. She has been much burdened for the salvation of souls, and God has answered her prayer, and a large number have been really saved and are bearing the fruit of a Christian life. In September there were nine adults baptized and taken into the church. She, too, is teaching her people to give to God, and the blessing of the Lord is on the work in a marked way in Okayama.

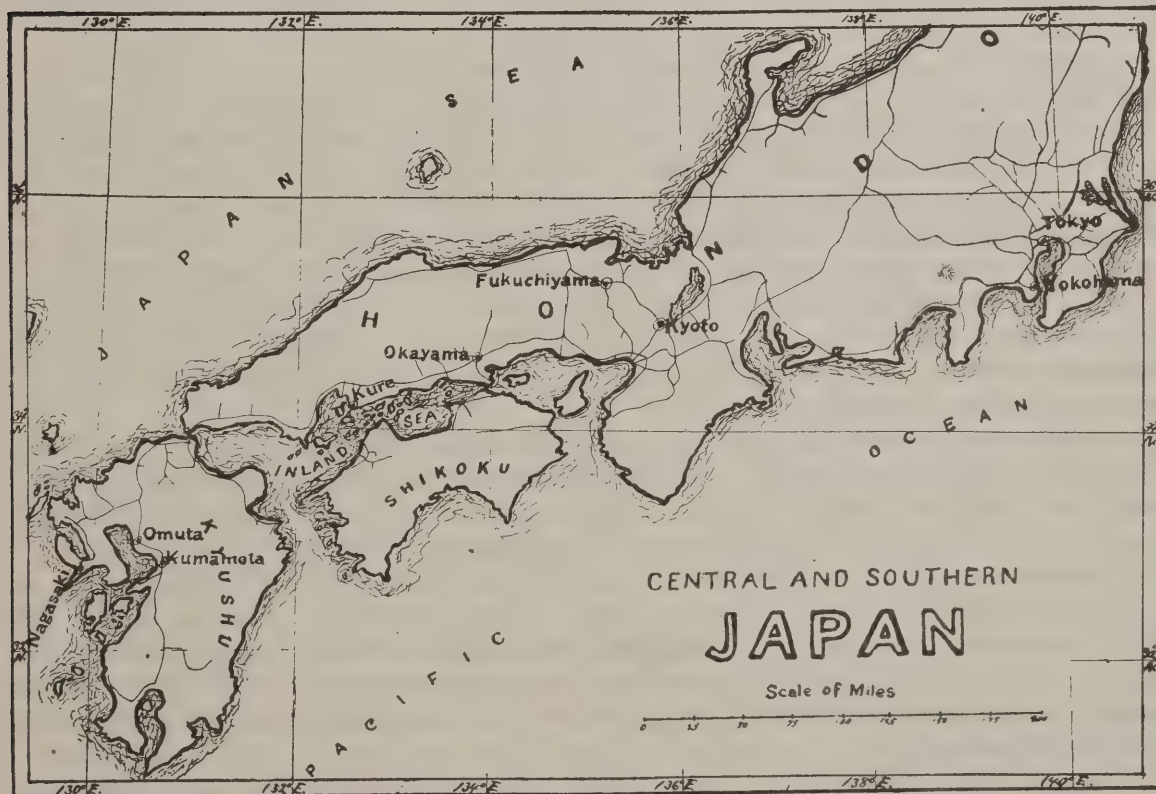
Sister Privat opened another mission in connection with the church there last spring. They have a very fine Sunday school of about a hundred members, and hold preaching services twice a week. The place of meeting is rather small, but God has blessed them, and a number of souls have been really saved in the mission.

Their two Sunday schools are very good. When the writer visited them in July there were over a hundred in attendance in each of them, and we had a very precious meeting in the church; and in the three services there were twenty-eight seekers at the altar. Thus the station which was started by Brother and Sister Thatcher, and for the past year has been in charge of Sister Privat, is being blessed of the Lord. Brother Kimura is pastor of that work. He is a very earnest man who was saved in the mission on Theatre street in Kyoto. His wife, too, is a faithful worker. The Sunday school work in Okayama is superintended by Brother Ogata, who is a graduate of the Bible school. He is also assistant pastor there, and is doing good work for the Lord.

KURE

Brother and Sister Eckel, with Brother Isayama, started the work in Kure in September, 1918. Kure is a naval center, a beautiful large city on the Inland sea, about four hundred miles southwest of Kyoto. God enabled them to get a good location in a central place, and in September Brother and Sister Thatcher came down from Okayama to help them in a meeting. God blessed them, and a number were earnest seekers at the altar. Brother and Sister Eckel and Brother Isayama labored very faithfully in Kure and got a good work established and won the confidence of the people. While Dr. Reynolds was there in May, 1919, twelve adults were baptized and taken into the church, and a real revival spirit was among them. One of the converts, a very promising young man, said that God had called him to work for Him. He has continued true. Brother Eckel sent him to the Bible school last September, and he is making good in every way and is a student of much promise, so tender and earnest and brave for the Lord at all times.

Brother and Sister Eckel and Brother Isayama desired to remain in Kure, but the need in Kyoto was very great, so Dr. Reynolds had them return there and sent Brother Shiro Kitagawa to take charge of the work in Kure. He and his wife are both graduates of the Bible school. It was hard for them to take the place of the four who had been there, but God has blessed them very much and enabled them to gain the respect and the hearts of the people and to accomplish a good work. Recently another Bible woman has been sent from the Bible school to reinforce them. The outlook for the work started in Kure by Brother Eckel in 1918 is good. Let all remember this station in prayer.



BRIEF HISTORY OF THE WORK IN MEXICO

REV. J. D. SCOTT

When God undertook to plant the work of holiness in our sister republic south of the Rio Grande, He laid His hand upon two men, Samuel M. Stafford, of New York, whom He called to the extreme southern portion of the republic about the year 1903, and Carlos H. Miller, of Texas, who went to the City of Mexico about the year 1905.

Brother Stafford located his work on the Pan-American Railroad, in the state of Chiapas, which bounds Guatemala on the north. This railroad connects Guatemala with the Isthmus of Tehuantepec, and thus with both Pacific and Atlantic ports.

The work in Chiapas was very wisely located, the first being in Tonalá, which was then the best town on the railroad and the head of the department. Brother Stafford sought a very suitable lot for church building and erected a large and commodious church with a large room for school purposes. Edwin H. Hunt helped in the erection of this building, and served as pastor for the first year. He afterward took colportage work and served in this capacity for several years.

Another large lot adjoining the church lot was purchased, and a nice six-room parsonage was erected. The money for all this property was donated by Brother J. T. Shingler of Donalsonville, Georgia. This is known as the Shingler Mission. The titles for this property were not given until February, 1908.

Immediately following the building of the Tonalá mission, property was donated in Jalisco and the work was begun in that important center. In 1906 Rev. Charles Quesenberry and family moved to Jalisco from Von Orme, Texas, and took the pastorate of the work. At about the same time Rev. J. W. Sewell and family, of Texas, moved to Chiapas and helped in the various stations.

Rev. Stafford attended the General Assembly in Pilot Point, Texas, in 1908, and represented the work, and upon his return Rev. J. D. Franklin and wife, Miss Jaylie Payne, and Miss Carrie Lewis accompanied him.

Miss Lewis was married to Brother E. A. Hunt and entered the colportage work with her husband. Brother and Sister Franklin and Miss Payne located at Jalisco, and Brother Franklin helped to erect the beautiful church and parsonage at that place.

The following year Brother Stafford bought property at San Jerónimo in the State of Oaxaca, and Brother Franklin and wife and Miss Payne moved to the latter place. Brother Franklin helped to build this splendid church and parsonage, and became the first pastor of the work, while Miss Payne opened a school for the native children.

Rev. J. Howard Estes and wife, of Peniel, Texas, went to Mexico City in 1907 and helped Brother Miller for two years, and in 1909 went to take the pastorate of the mission in Tonalá. He also opened a good school for native children, and the work prospered under his ministry.

About the year 1906 Dr. A. G. Lowe, a practicing physician and surgeon of Chicago, Ill., went to Jalisco and bought property and helped the mission and missionaries in many ways and gave relief to hundreds of poor sufferers. He was a real self-supporting missionary, and deserves credit for much of the progress of the work in Chiapas.

In 1909 Rev. J. Eaton Wallace and wife, of New York, were sent to Jalisco to take the superintendency of our educational work. They opened a school in Jalisco, and Mrs. Henryetta Richards, of Chicago, was sent to assist them. During all this time Brother Stafford was kept very busy with the superintendency of the work, and he made frequent trips to the States to secure aid and new recruits for the fast growing work of the mission.

In February, 1910, Rev. J. D. Scott and Dennis Rogers, of Texas, with their families and a Nazarene colony who felt the call of God to help in the work of the Lord in Mexico as self-supporting missionaries, landed in Jalisco, purchased property, and began the work of farming and stock growing for the purpose of helping to support the mission work.

Brother and Sister Wallace went to Mexico City and took work with the Presbyterian College, and Mrs. Richards returned to the States. Rev. J. D. Scott took charge of the school work and opened up an orphanage, with Mr. and Mrs. A. M. Hampton in charge, and also a hospital with Drs. Lowe and Dilley in charge.

Brother Franklin took colportage work with the Bible Society, and Brother and Sister Quesenberry were transferred to the San Jeronimo mission. Brother and Sister Rogers returned to California, and Brother Miller, who had opened the work in the capital and had planted holiness in that great city of half a million people, was sent to Jalisco to take charge of the mission. In 1910 Brother Stafford returned to the States, and on account of the Mexican revolution was never permitted to return to the field.

Brothers Scott and Rogers took with them a splendid printing plant, and in the fall of 1911, immediately following the General Assembly held in Nashville, Tenn., at which Brother Scott represented the Mexican work, Brother D. C. Ball and family were sent to Jalisco to take charge of the mechanical department of the printing plant. Brother Scott was appointed by the Board to edit the **Missionary Evangel** in English, to be circulated in the homeland for the promotion of missions generally. Many of the colonists helped the work in a very material way. Among these were Mrs. Laura Penuel, who sacrificed greatly to give her time and talents wholly to the work of the mission; Rev. Will H. Harmon, a young minister who labored faithfully and untiringly; Mrs. Leona Turner, who afterward married Rev. Carlos H. Miller; and many others who came and went, only remaining a short time. Thus the work of both the mission and the colony prospered until the outbreak of the revolution, which finally resulted in closing all of the missions and schools and the abandoning of the work by all of the missionaries, who were compelled to flee for the safety of their lives.

It was a sad day when the last of the remaining missionaries and their families, twenty-seven in number, left their post under a Mexican guard of five hundred soldiers with a work train accompanying them to repair the track and bridges which had been torn up completely by the rebels, and after a five days' effort and much fighting along the way, arrived at the Port of Salina Cruz, in May, 1912, a distance of about one hundred miles, where there was waiting for them the American Transport **Buford** to carry them to their homeland against their desires and wishes. My own family was among the number, and it was the saddest day of all my life to leave the work which God was so marvelously blessing.

I should say that Brother and Sister Miller and Mrs. Penuel remained in Tonalá for a short time, thinking that they might possibly overcome the difficulties, but they soon had to return to the States.

For eight years the doors of our mission were closed on account of the revolution, and the voice of God's messengers was not heard in all the country.

In June, 1919, Rev. J. D. Scott was sent by the Missionary Board on a general tour of Mexico to look into conditions generally and to visit our old stations and see what was left of all our splendid property from the ravages of war. He found every property fairly well preserved, and although all of it had been used by the government for



soldiers' barracks, hospitals, and other purposes the Lord had kept them from destroying it.

At the General Assembly held in Kansas City in October, 1919, Dr. V. G. Santin, a native minister and faithful and able missionary who has had charge of our work in Mexico City for many years, was appointed Superintendent of the work, as the Mexican laws did not permit foreigners to preach in Mexico. He sent one of his faithful workers, Brother Jose Mota, and family to Chiapas, who opened up the work in Jalisco and Tonalá and in La Calera, a substation, and sent Brother Bernabe Delgado, an elderly native minister, to San Jeronimo to reopen that station. Many of the old converts of former days heard of the reopening of the work and rallied to the help of the new missionaries, and the work marvelously grew from the very first. It was my privilege to visit this work in August, 1920, and I found it very prosperous.

Our work in Mexico City, under the able leadership of Dr. Santin, was never closed during the revolution, although it suffered much loss and indescribable persecution. It has grown to be a great mission church, where many souls have found the Lord in saving and sanctifying power. During the last year Cristobal Morales, a very capable young Mexican minister, has united with our work and has helped Dr. Santin in establishing some other missions in and near the city.

Dr. A. J. Wood, an American physician, who has labored faithfully with Dr. Santin for many years, has been a great blessing to the work.

No doubt there have been some others whom we do not personally know, but whose names are in the Book of Life, who have helped in various ways to plant the gospel in Mexico. God will reward them according to their labors.

The following data concernnig our work in Mexico are taken largely from Dr. Santin's report to our General Board of Foreign Missions at their annual meeting last February (1921).

We have opened work in the States of Mexico, Guerrero (Teloloapan is in Guerrero), and the Federal District, in which is Mexico City; and we are considering the opening of work in the states of Morelos, Puebla, and Hidalgo.

Tulyehualco, which is not far out from Mexico City, is a great and promising field for our work. They have been holding services in rented quarters, but hope, with help from our Board, to purchase or construct a building of their own there.

Teloloapan, in the State of Guerrero, a hundred miles or more southwest of Mexico City, is another needy field. On January 27, 1921, Dr. Santin organized a church there of thirty-one active members. They have asked to have Brother Bernabe Delgado, who had formerly worked among them and helped them much, as their pastor. He is now working in San Jeronimo, Oaxaca, but Brother Antonio L. Bautista, of Mexico City, has volunteered to relieve Delgado of the work in San Jeronimo.

Other towns not far from Mexico City, in which we carry on work, are San Gregorio, Tezompa, and Nacozari. With the exception of the first of these, in which Romish persecution has hindered, the work in all these places is very encouraging. In Mexico City there is an aggressive Nazarene Young People's Society.

In Southern Mexico the Lord is blessing the labors of Brother Delgado and Brother Jose Mota in the long closed stations of Tonalá, Calera, and Jalisco in the State of Chiapas, and in San Jeronimo, Oaxaca. They also have work there in Huizachal and one or two other outstations. We understand there are a million souls in the two states of Chiapas and Oaxaca, among whom our workers are the only witnesses.

THE WORK IN JUAREZ

Rev. Santos Elizondo gives a condensed and very interesting report of her work in the City of Juarez, Chihuahua, Mexico, for the calendar year 1920, as follows:

Services, 290; visits, 344; cures, 202; deliveries, 28; New Testaments given, 81; Bibles, 10; tracts distributed, 2,941; members received, 12; received on probation, 11; adults baptized, 3; children, 5. This looks to us like a good year's work.

She has recently passed the examination required of midwives by the State of Texas, so she can now practice in that state as well as in Chihuahua, Mexico.

IN EL PASO, TEXAS

The work of the Church of the Nazarene among the Mexicans living in El Paso, Texas, was begun in 1906. Rev. S. D. Athans has had charge of it for the past eight years. Sister Elizondo on the Mexican side of the Rio Grande and Brother Athans on the American side continued the work among the Mexicans in those parts during those years when our missionaries were shut out of the country because of internal strife and unfavorable laws and conditions.

God's blessing has been upon the Mexican work in El Paso, and it is going ahead nicely. In addition to the Mexican church there, with sixty-five members and an average congregation of sixty, Brother Athans conducts a Bible school in which he is training Mexican youth for work in their own country.

HISTORY OF EVANGELICAL WORK IN PERU

ROGER S. WINANS

Peru, during the three hundred years of Spanish rule, was to a great extent the political and ecclesiastical center of the western half of South America. Religious toleration was unknown and not thought of. Lima was the seat of the inquisition, where laymen and priests were cruelly tortured, and often killed, for a word spoken or written out of strict harmony with the doctrines of Rome. Perhaps even in Spain religious intolerance was not greater than in Peru. Finally, in the course of centuries, the inquisition was abolished; men began to think, and even to speak, more freely. Soon there sprang up a desire for political freedom and for a certain degree of religious toleration. The natural result was revolution against Spain, which led to political independence.

At this critical period God had a man prepared to lay the foundation for gospel work, not only in Peru, but in all the Spanish speaking world. James Thompson, after spending a few years in Argentina and Chile organizing public schools, was called to Peru in 1822 by General San Martin. In Argentina, as well as in Chile, Thompson had not confined himself to school work alone, but gave much of his thought and time to the circulation of the Scriptures. As text books were scarce he often used the New Testament as a reading book in the public schools.

The Spanish priesthood had taken sides in the war in favor of Spain, but the Peruvian priests were favorable to political and religious liberty. These men were the collaborators of Thompson in his school work. All of them were Catholics, and no one expected that any Peruvian would ever cease to be a devout Catholic. Yet many could see that Rome and Spain had been closely linked together in the oppression of the American colonies, and desired some form of religious reform as well as political liberty. San Martin seems to have shared in this desire, still he cautioned his friends to go slowly lest in their haste they cause a reaction and lose all they had gained.

In the forming of the constitution there were exciting debates over the question as to what should be the religion of the state, and how much liberty should be granted to foreign non-conformists. The first man to speak on this subject before the Congress was an aged priest. He held in his hand a book which proved to be one of the Spanish Testaments circulated by Thompson. After saying that it was his sincere desire that all men everywhere should become Roman Catholics, he added that the way to win them was not by force. After reading the twelfth and thirteenth verses of the first chapter of First Corinthians, he said that the words "Romana," "Catholica," "Apostolica," in the proposed article to the constitution, were much like the words, "Paul," "Apollos," and "Cephas," to which the Apostle Paul so strongly objected. He closed by proposing that the article be amended to read, "The religion of Jesus Christ is the religion of the State." To this proposal there was strong opposition, and the man who answered this speech, after talking at great length, said that the matter was of such importance and he had so much to say, that he could easily talk four whole days.

Another Bible student rose, with Bible in hand, and reading from the law of Moses proved that it was the duty of the people of God to treat with kindness and consideration the strangers and foreigners among them. Another priest read from the New Testament, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbor as thyself." He pleaded that their zeal for the first of these

commandments should not cause them to forget the second one. "If the foreigners among us," he said, "are to be considered as our neighbors, then it is our duty to love them."

The fears of the political crowd, and the open opposition of the Catholic party were too much for the reforming element, and the article which was finally approved forbade the exercise of all religions except the Roman Catholic. Thompson and his friends were naturally disappointed over the result, but he continued unmolested in Lima until his school contract expired. After circulating thousands of Bibles and Testaments, and making a lasting impression on the minds of the public in Lima, Thompson left for other fields on September 5, 1824. On his way north he spent considerable time in Trujillo, giving all his time and strength to the circulation of the Scriptures without meeting opposition worth mentioning. Here he left a faithful laborer to carry on the good work. Dr. Donavan, who, though a good Catholic, took such an interest in Bible circulation that there are but few Protestants who can equal him. Wherever he went to visit the sick he carried a few Bibles and Testaments with him. A prominent Peruvian priest in Trujillo also took a great interest in the circulation of the Scriptures, and continued the good work after Thompson left for the north.

After Thompson left Peru there seemed to be no man to stand in the breach. Bible circulation was kept up for a few years by Dr. O'Donavan and a few faithful priests, but shipments were very irregular, and before long they seem to have been forbidden altogether. It needed only a few years for the many friends of Thompson to die, and then his work would be forgotten. Rome had met the Word of God in Peru, and seemed to have triumphed.

No, Rome was mistaken. Here and there little groups of men and women continued to read the Scriptures and talk about the good days of the past and the hopes of the future. These people had other so-called "heretical" books besides the Bible, but as these have all disappeared in the lapse of years it is impossible to conjecture what they were like. In the little town of Guadalupe, not far from Pacasmayo, a certain Sr. Razuri read the Bible and circulated some kind of forbidden books. His grandson, our preacher Aureliano M. Razuri, possessed this famous Bible in his youth, but his fanatical mother allowed the friars to burn it when the father was not at home.

A little later than this we hear of the teacher of the girls' school inviting the older girls into her room to listen to the reading of the Bible and her explanations of the Quaker religion. One of these girls remembered throughout her life those famous Bible readings, and after a lapse of twenty or thirty years, when the Protestants came to her home with the Scriptures, she bought a Testament, and later a Bible. This woman died about a year ago, still a member of the Roman Catholic church, but completely separated from its services, and trusting only in Jesus' blood for her salvation.

California gold hunters stopped off in Peru in the years between 1850 and 1860. Though unsaved and wicked men, they remembered their mothers' prayers and their mothers' Bible, and some of them even had a Bible in their trunks. These men told their neighbors and children about the "faith of their fathers," and helped at least to awaken the interest which met the missionaries who arrived thirty years later.

Some time near the year 1876 William Taylor, of self-supporting missionary fame, made a tour around South America, and sent out about seventy teacher-missionaries. A few of these were stationed in Peru, but before they could accomplish anything permanent the war between Chile and Peru made it necessary for them to abandon the country. One old colored man in Callao still remembers the prayers and sermons of William Taylor.

At an unknown date, somewhat later than the year 1880, a Swedish woman arrived in Callao with her family. No doubt there are people still living who could give the circumstances of her coming and her complete history, but I am acquainted with only a few isolated facts. Somewhere she had learned considerable English, and she was very religious. She talked freely with her Catholic neighbors about the way to heaven, and created a favorable impression. The first missionary who arrived in Peru found a welcome shelter in her home, and a place to preach the gospel without molestation. Later, when this same missionary was put in jail for six months for preaching the gospel in a more public place, she stood faithfully by him. Every succeeding missionary who has arrived in Peru has found a shelter in her home. Methodists, Baptists, Salvation Army men, and Holiness preachers, all have been her guests. She loved Christ more than creeds, and was happy in serving the servants of the Lord. When the books are made up there will be but few missionaries who can claim so large a part in the evangelization of Peru as can Mrs. Peterson. Her work is finished, and it is only a year or so since she joined her Lord in glory.

About the year 1891 Rev. Francisco Penzoti began work in Peru under the direction of the American Bible Society and the Methodist Episcopal Church. He found plenty of opposition to his work for the Bible Society, but no legal hindrances worth mentioning. After getting his Bible work well under way he began regular preaching services. Soon the congregations became so large that his meetings could not be termed private. This being in direct opposition to the Peruvian constitution, which forbade the exercise of any religion but the Roman Catholic, he was arrested and thrown into the Callao jail. At the end of six months' time so much pressure had been brought on the Peruvian government by foreigners and natives, and especially by men in high standing, that it became necessary to turn Penzoti loose. He soon went back to preaching, however, and he and other missionaries continued to preach privately and publicly until the constitution was amended.

For several years the missionaries found it difficult to work outside of Callao and Lima. Finally work was started in Cuzco, Arequipa, and Trujillo. In Cuzco there was terrible opposition, but in Trujillo there was a more favorable reception. The missionaries in Cuzco pushed ahead in spite of opposition, and finally established a permanent work. When the missionary in Trujillo returned to England the city council gave him a vote of approval, and requested that he be sent back there again as soon as possible. Owing to some changes in the plans of the missionary leaders in England, Trujillo was left without a missionary, and it has continued to be an abandoned field until finally the Seventh Day Adventists have entered there.

About January 1, 1904, Mr. and Mrs. Willis Brand arrived in Chiclayo, Peru, and took up the study of the Spanish language. As soon as possible meetings were held, and with less opposition than had been met in Cuzco. Later the Brands were joined by Mr. Greer, who was a great help in the work. After about eight years on the field Mr. and Mrs. Brand returned to the United States for a change of climate. Mr. Greer continued to be very active in the work, but owing to the fact that he was forced to give much of his time to secular occupations in order to support his family, he suffered a complete break in his health and was forced to return to the homeland, leaving no one to take his place except an untrained native worker. In 1914 Miss Isabelle Baker was sent to take charge of the work, but, with little knowledge of the language and insufficient support, she was greatly handicapped. She has pressed forward heroically in spite of difficulties, and God is blessing her labors and answering her prayers.

In the year 1907 Mr. and Mrs. A. E. Stevens located in Monsefu, Peru, and started a

struggle very similar to that of the Brands and the Greers in Chiclayo. God blessed the work with a few faithful converts, and, in spite of irregular and insufficient finances, the work moved slowly forward. In the last month of 1918 the Stevenses, broken in health and worn out with the struggle for finances, found it necessary to leave the field. Before leaving they turned the work and property over to the Church of the Nazarene.

On the first day of November, 1914, Mr. and Mrs. Roger S. Winans landed in the port of Pacasmayo to begin missionary work there, with the intention of pressing on into the interior in the course of time. With no regular financial support, and no organization or church back of them, the first year was one of considerable hardship. Fortunately two years spent on the Mexican frontier had given them a good use of the Spanish language and a knowledge of Latin American customs. English teaching gave them over half their income the first year, and brought them in touch with all classes of society. The fact that the Peruvian school year is largely made up of holidays gave considerable time for selling Scriptures and doing other gospel work. At the end of fourteen months the English teaching was abandoned in order to enter the employ of the British and Foreign Bible Society as colporteur. Three months' time was given exclusively to colportage work in the Province of Pacasmayo and in the Departments of Piura and Cajamarca. At the end of this period Mr. Winans was called to Callao to act as superintendent of colporteurs.

In the year 1917 he resigned this position in order to accept the appointment of the Church of the Nazarene as missionary. On the eleventh day of March the new mission was formally opened in Pacasmayo, with a few former students as attendants. For months the attendance was small and irregular, and the few who professed conversion were rather unstable. In the month of September a mission hall was rented in the center of the town, which was a great help in increasing the attendance. A great number of children became regular attendants, and in spite of opposition from parents and priests continued to attend. One small boy was continually dragged from the hall by his father until the father himself tired of the operation and the boy was left free to attend. About this time there were a number of converts of a more stable sort than the first, and the work began to take on a more permanent character.

From the first one prominent feature of the work was the widespread influence of the gospel. Before the work was well established in Pacasmayo there were people for miles around who openly espoused the cause without fully understanding what it was. A school teacher in Faclo Grande gladly consented to permit the organization of a Sunday school in his school. In Chepen, Guadalupe, Pueblo Nuevo, Pakanga, and a number of plantations, friends or open adherents of the evangelical cause were found. The friendship of a number of school teachers was very marked.

In the year 1918 the work was strengthened by the arrival of two new missionaries, Misses Park and Carson. In this same year a native preacher was put on regular support, and he helped to extend the work into the mountains. By special providences of God a native congregation near Santa Cruz, which had been abandoned, was brought in touch with our work in Pacasmayo, and arrangements were made to put a native pastor over them. In this same year the work in Monsefu was turned over to our church. This gave us an opening into the Department of Lambayeque.

The year 1918, so full of blessing, had also its trails and sorrows. Mrs. Winans, who had suffered a great deal since coming to Peru, was taken to be with Jesus. Aside

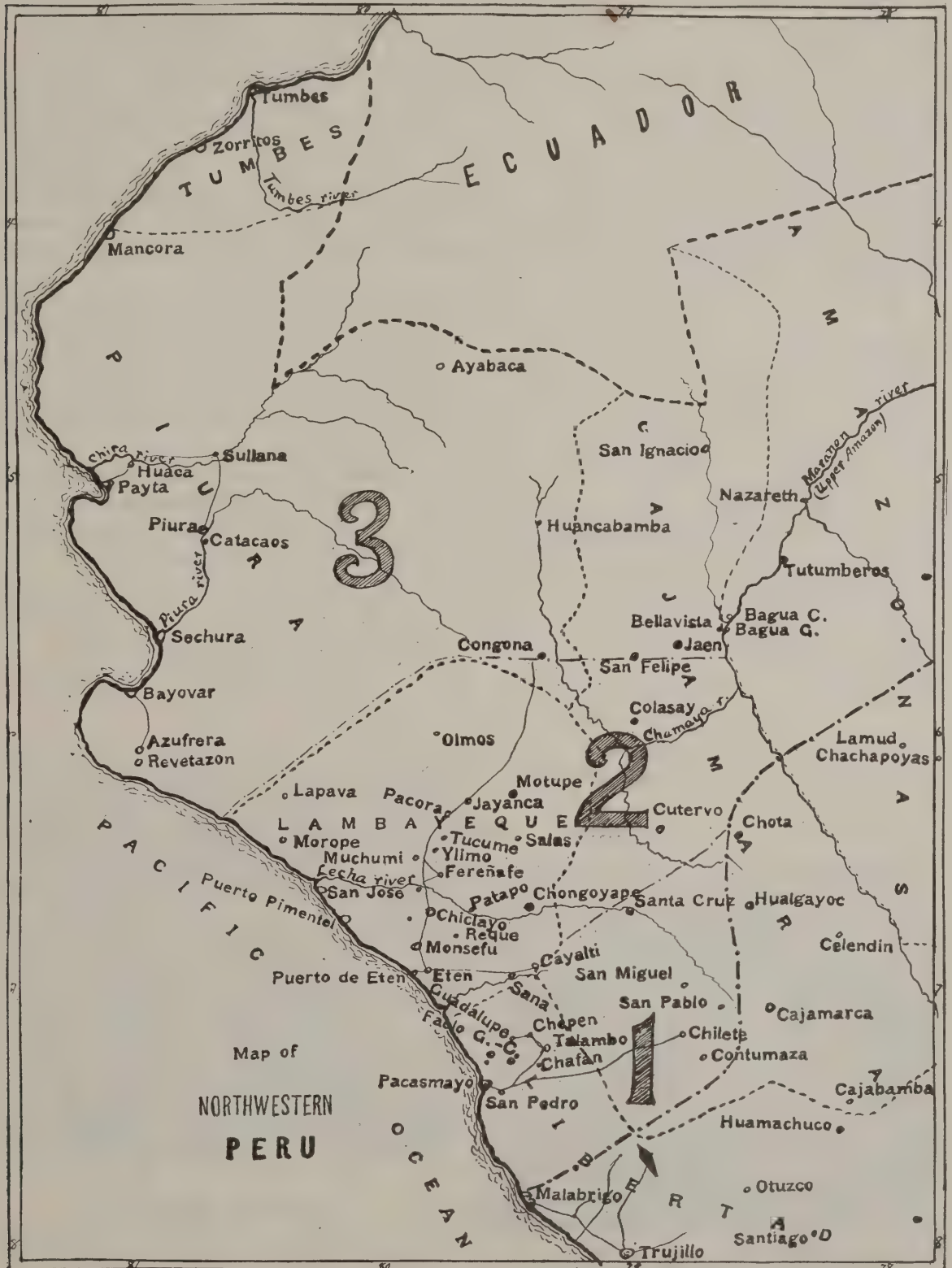
from the sorrow caused by her death, she was greatly missed in the work. At a time when the work was rapidly extending in all directions and the call for more workers was incessant, it seemed a calamity to lose one of the most experienced workers on the field. It was necessary to commit the case into God's hands and rest upon the assurance that He doeth all things well.

With a greatly enlarged field, the greatest need in the year 1919 was for a few trained workers to enter the many open doors before us. After fruitless efforts to secure workers from the homeland it was finally decided to add more native workers to our staff. We were fortunate in securing the services of a few sincere and earnest men. Before the year had ended we had five native workers on regular salary. Two of them traveled far into the interior, visiting the regions around Cajamarca, Chota, Cutervo, and Jaen. A regular preaching place was opened in Chepen with promise of future results. There were a number of new converts in different parts of the field who greatly strengthened the work. A regular church was organized in Monsefu, and another in Pacasmayo. Quite a number of believers were baptized, and a number of children whose fathers were Christians were also baptized. The most important event of the year was the establishing of an annual meeting, or District Assembly, in the month of July. There were very few business matters to be considered at this assembly, and practically all the time was given to evangelistic services, Bible study, a temperance rally, and similar subjects. In all respects the assembly was more like a camp-meeting than a business meeting.

One-half of the year 1920 is already history. A number of important events have marked this half year. The coming of one new missionary to the field has brought our missionary force up to the same number and strength of 1918, before the death of Mrs. Winans. The new missionary, Miss Augie Holland, having had years of experience in other Spanish American fields, was especially well prepared for the work before her. The marriage of Miss Esther Carson to Mr. Roger S. Winans has added to the strength of the work in Monsefu. Building work in Monsefu has been greatly advanced in 1919 and this half of 1920. A new congregation is being formed in Chongoyape, and in Llama the work is ripe for a permanent organization. The subagent of the British and Foreign Bible Society spent nearly three weeks with our workers this year, edifying our people with his Bible readings and encouraging our workers with his prayers and words of cheer.

In order to avoid overlapping of territory the missionaries working in Northern Peru, and those who expect to open work there in the future, have attempted to come to a definite agreement as to the territory to be assigned to each society. The field is to be divided between three societies, the Free Church of Scotland, the Church of the Nazarene, and the Holiness Church. The first of these expects to open work in Trujillo, Cajamarca, Chachapoyas, and Moyamba. They will probably include with Cajamarca that part of the provinces of Hualgayoc and Chota which lies on the east side of the Andes mountains. The Church of the Nazarene will take for her territory the province of Pacasmayo, that part of the provinces of Hualgayoc and Chota which lies west of the Andes Mountains, the Department of Piura with the province of Tumbes, the province of Jaen and eastward as far as is desired, and that part of the Department of Lambayeque not worked by the Holiness Church. The latter have not yet declared how much territory they expect to work, but they now have work in Eten, Chiclayo, and Lambayeque. The Free Church of Scotland have not located any missionaries out-

side of Lima yet, but they have a number of missionaries there, and expect to send some of them to Cajamarca or Trujillo about the beginning of 1921.



THE NEEDS OF OUR WORK IN PERU

ROGER S. WINANS

In order to give a better understanding of the field I am dividing it into three sections numbered 1, 2, and 3, as shown on the map herewith. These are slight modifications of the political divisions, but follow almost exactly the commercial or natural divisions. Section No. 1 includes the Province of Pacasmayo and the mountains to the east, easily reached from the Chilete branch of the Pacasmayo railroad. The Free Church of Scotland expects to work the territory east and south of the heavy broken line marking that side of this section. Section No. 2 includes the Department of Lambayeque and the mountains directly to the east. Section No. 3 includes the Department of Piura, and the Provinces of Tumbes to the north and Jaen to the east. Now let me go over these sections separately.

Section No. 1 is about forty miles wide and eighty miles long at the greatest. The total population of this section is 80,000, and practically all the inhabitants speak Spanish. The principal towns are Chepen, Pacasmayo, San Pedro, Guadalupe, San Miguel, and Santa Cruz, with populations varying from two to five thousand each. There are ten or twelve villages with from 300 to 1,500 population each. We have work scattered all over this section. The most important centers for us to work are Pacasmayo, Chepen, and San Miguel. We have at present three missionaries and three native workers in this section. It would be well to increase the missionary force to four as soon as possible. We especially need another lady missionary to be associated with Sister Holland. The number of native workers should be increased from time to time until the whole section is cared for.

Section No. 2 is more than twice as large as No. 1, and has over 150,000 inhabitants. The center of this section is the city of Chiclayo, with 15,000 inhabitants. It in itself constitutes a little "Macedonia." We have work in Monsefu, Chiclayo, and Chongoyape. Near the town of Ferrenafe are several thousand Quechua-speaking Indians. These present an urgent call to a difficult undertaking. With our Bible school in Monsefu, and our central mission station in Chiclayo, this section will make a strong call for workers in the future. We have at present three missionaries and three native workers, besides students and prospective workers. We need to double the force of foreign workers as soon as possible. Besides ourselves the Holiness Church is also carrying on work in this section, but there is room for both without crowding.

Section No. 3 is larger than the first two sections put together, and has over 225,000 inhabitants. It is one of the most neglected regions in Peru, but every time it has been given a chance it has responded to the gospel call. The port of Payta has been visited by missionaries and Bible Society men ever since the days of Diego Thompson, a hundred years ago. Most of them stay only a few hours or few days at most, and of course have accomplished very little. This section was assigned to our Church to work by the Committee on Co-operation over three years ago, but we have not yet done anything to make good our claim to it. Unless we take hold and do something soon we can not expect others to stay out. A year ago a hasty colportage trip was made to Jaen, and this last year one of our native workers spent six weeks with a Bible Society colporteur near Piura. How many workers will be needed to work this big field in the future is hard to say, but this much should be said: We must by all means do something soon, or frankly lay aside our claim to this territory. The town of Piura has 10,000 population, and, next to Chiclayo, it is the most important town in our section of

Northern Peru. In fact if the Payta-Maranon railroad should ever become a reality Piura would become the most important town in Northern Peru. If we could put two or three missionaries in this section within a year and a half it would probably settle our claim to it so far as the Committee on Co-operation is concerned. Actions rather than words are needed in this matter.

Before additional workers and finances are asked for, it becomes us to give thanks to God for the blessings of the last twelve months. We do praise Him for sending us three new missionaries, thus doubling our force of foreign workers. We also thank Him for finances for all our real needs and maybe some of our imaginary needs. We thank Him for souls born into the kingdom, and the extension of the work. We thank Him for a few native workers who received the blessing of entire sanctification. We thank Him for health and strength for the many duties. We sincerely appreciate the hearty co-operation of the Church at home and the Board in the burdens and cares of the work.

For the future we need grace and health and men and money. Without the first two of these we are of little use on the mission field. While money is needed for different things, yet the cry of our heart is for laborers to enter the ripened harvest field. God is giving us some good native workers, but we need more foreign workers to work with them. The one great urgent need is for more Spirit-filled workers from the homeland to lead on the native Christians to victory. How many shall we pray for? To pray for less than four for this next year is to deliberately neglect the fields around us. Let us pray earnestly that God will save us from unbelief in this matter. Possibly He would have us ask for five or six instead of four. While men are needed we are reaching a place where a greater number of women can be used to advantage in the work. We could use to advantage three or four more single lady missionaries in the next year.

I trust this will help you to realize with us the need of moving forward and taking new ground. We pray that God will give our Church and Board the vision of this needy field.



THE PACASMAYO GROUP

GROUPS IN THE DISTRICT ASSEMBLY AT
MONSEFU, PERU, JULY 3 TO 11, 1920



DELEGATES FROM THE INTERIOR

October 1, 1920

SUMMARY OF THE TABLE

Fields	10
Stations	28
Missionaries (October 1st)	65
New Missionaries	25
Total Missionaries now	90
Native Workers	128
Churches	23
Full Members	1,072
Probationers	522
Average Attendance	1,628
Annual Contributions	\$3,389
Stated Services a week	76
Sunday Schools	109
Sunday School Teachers	115
Sunday School Pupils	4,581
Medical Treatments	9,986
Bible Students	74
All other Students	386

Missionary (m) Native Pastor (n.p.)	Sunday Schools			Orphan- ages		Medical Work					Educational Work		
	Sunday Schools	Teachers	Pupils	Orphanages	Orphans	Doctors	Foreign Nurses	Native Nurses	Dispensaries	Treatments Last Year	Kindergarten or Primary	Secondary Pupils	Bible School Pupils
m.	1	1	40				1		1	850	14		
m.	1	1	20				1		1	500		28	
m.	8	8	217				2		1	2500	100	21	
m.	2	6	80								15		
	1	2	60										
m.	6	7	80							400			
m.	1	1											
m.	4	9	125								39	4	25
m.	3	4	45										
m.	2	6	84	2	44		2			1343	5	26	
m.	6	6	240						1	1200		44	23
	1	3	25				1		1				
	4	4	61									13	
m.	6	4	600										
m.	10	6	778								60		
n.p.	20	12	800										
n.p.	2	4	120										
n.p.	7	7	565										
n.p.	3	4	210										
m.	2	4	100										
m.	14	8	141			2		1	2	3180		30	
m.	2	4	31									8	5
m.	3	4	166				1			13			
	109	115	4582	2	44	2	8	1	7	9986	133	253	7

AFRICA

Fitkin Memorial Station
Grace Station
Peniel Station (7 outstations)
Sabi Station

ARGENTINA

Buenos Aires

CAPE VERDE ISLANDS

Brava Island

CHINA

Chaochenghsien Station
Puchow Station
Taimingfu Station

GUATEMALA

Coban Station
Salama Station

INDIA — EAST

Kishorganj Station

INDIA — WEST

Buldana Station
Khardi Station
Murbad Station
Vasind Station

JAPAN

Fukuchiyama Station
Kumamoto Station
(with Omuta)
Kure Station
Kyoto Station
Okayama Station

MEXICO

El Paso, Texas, Station
Juarez, Mexico, Station
City of Mexico (including Tonalá and Calera)

PERU

Monsefu Station
Pacasmayo Station

FINAL APPEAL

All the readers of this brief history no doubt are glad to get it—thankful to have such a fund of information and inspirational material from our mission fields. And we believe they will appreciate the fact that it is not a daily paper, to be destroyed the next day, but that they are to get the highest possible use out of it in their own hearts and Christian service, and then in others'.

The times in which we live are unique. Conditions prevailing in the world today are such, we believe, as never have been before. Let us glance at a few of them.

Unbelief, in many forms, rampant and audacious, abounds throughout Christendom. And the worst of it is that it is not only the unchurched majority of Christendom that is affected by this blatant infidelity, but it is supported by many church members and even preachers. And look at the professors in the most of the colleges and universities and even theological seminaries. What will become of the young sheep kept in such folds? And how about the tender lambs? Do you know anything about the religious views and influence of the teacher under whom your child of seven or eight years starts in school?

How significant that when these conditions are as we know them to be at the present time, there is throughout Christendom such a sense of our obligation to evangelize the world as has not been since apostolic times, if indeed it was then.

The allurements of the world were probably never more enticing than they are today, but alongside of that fact is the strange companion fact that the truly devout show an unusual degree of devotion. Those who have chosen, like Caleb, to wholly follow the Lord (Num. 14:24), find that His Spirit earnestly leads them on, and gives them abundant reasons—some on new lines—to persist in the good fight of faith. For one thing, in these rush days, when everybody is speeding, and there seems to be no time to pray, clarion tones from the sky, re-echoing from human need on every side, are calling us to prayer. And, as if to counteract the materialistic infidelity of the times, God seems to be giving His children faith in an unusual degree for the healing of their sick bodies.

Another notable fact is that for some years past the Holy Spirit has been moving on the hearts of many of God's true children to pray for a gracious and world-wide revival. Earnest printed appeals are going out from centers, notably in London, Chicago, and Kansas City, calling on all of God's people everywhere to faithfully and persistently cry to God for this sweeping revival till it comes.

In the office where these lines are written, from the time that we received word from China of the famine we have prayed almost daily that God would use that distress to turn the hearts of millions in that great empire to the gospel. And as we believed that God was leading us to make that prayer we believed that He would do it. So we were not surprised on May 19th to receive from Brother Kiehn, at Tamingfu, this cable: "Thousands in meeting. Hundreds seeking salvation. Pray! Pray! PRAY!" The world-wide revival which we are asking and expecting—where would be a better place for it to begin than in China?

The writer of these lines can never forget how he felt after a conversation on a train in India with a missionary of another society who expressed the conviction that God's Spirit was soon going to turn the hearts of many of the people in that land to Christ. Oh, how his heart was burdened for the villages in the remoter parts of his district that had not yet heard anything of the gospel. "Oh, I must give them the

gospel message that the Holy Spirit may have that material in their hearts to work on in the day of His visitation!" He had no tent nor money to buy one, but with two or three native workers he went to those remoter villages and camped under trees in the open to publish the good news to those people and open the way in their hearts for the work of the Holy Spirit.

In like manner, as we pray for a world-wide revival, **and expect it**, we shall be led out to do the unusual.

The purpose of our pointing out these few of the many unusual conditions that prevail today is to show that we, **right now**, when the time is so short, **MUST DO THE UNUSUAL**.

"I write unto you, young men, because ye are strong." In what are you spending your strength? "What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away." Are you idly lifting the lid of the teakettle and shooting out of the spout and thus being dissipated in trifling selfishness? Or are you passing through the steam chest and cylinder of God's will for you, and thus drawing a load of precious souls to the New Jerusalem? As about two-thirds of the population of the globe are yet without the gospel, what bigger or worthier work is there in which to spend your life-vapor than to preach the gospel where Christ has not been named?

Brethren, the time is short. Let us at once be doing what we may soon have reason to wish we had done. If we are young and strong, let us step promptly into the front line. And if we are too old or disabled for that, let us furnish the munitions of war for those who can go. What if there is a gracious and world-wide revival within the next few years, and then the rapture? Don't we want the biggest possible part in the first that we may be found in the second? With all these solemn responsibilities upon us, and the Lord's coming imminent, how can we hoard up money?

Three Good Investments

The investment of funds is a matter that should receive prayerful and careful consideration by all to whom money has been intrusted. There never has been a time in the history of the world when money could be invested to greater advantage in the cause of the Lord than today. We desire to submit for your prayerful consideration three good investments.

I. Annuity Bonds

The question is often asked, "What is the annuity plan?" The answer is as follows: The General Board of Foreign Missions of the Church of the Nazarene will receive money and pay an annual interest or annuity for life. At death the money belongs to the General Board of Foreign Missions without further obligation. The annuity or interest is paid semi-annually or quarterly. The rate is determined by the age of the person giving the money. In the case of a man and wife, they can both be included, both of them receiving the income as long as they live. As an illustration of the annuity plan, suppose John Jones turns over to the General Board of Foreign Missions \$1,000. The Board sends him a properly executed bond binding itself to pay him a certain amount of money each year, payable semi-annually during all of his life. The fact is, the interest or annuity is sent without the necessity of the annuitant notifying the Board. There is absolutely no expense at all. The income is net, as there is no deduction for taxes. Annuity bonds are always exempt from taxation. At the death of John Jones the interest continues to go to his wife as long as she lives, in the event he has a wife, and she survives him. It will be readily seen that the annuity plan is business and benevolence combined. The Board will receive any amount from \$50 up.

II. Life Loans

There are persons who have money that they desire to invest, but they are unable to invest it on the annuity plan as they have loved ones dependent upon them for whom they feel they should provide and to whom they desire to give a part of their money at death. However, it is their desire to invest the money in some safe investment during their lifetime and to so arrange it that at their death it will be paid to the loved ones, for whom it is intended. To persons in this class we desire to suggest our life loan plan, which makes it possible for you to loan your money to the General Board of Foreign Missions of the Church of the Nazarene, and receive a stipulated rate of interest payable semi-annually or quarterly during your lifetime, with the understanding that at your death it will be paid to the persons mentioned in the life loan contract, or as directed by the last will and testament of the person making the life loan. This is a splendid way to invest money in the Lord's work while you live, and at the same time carry out your plan for the distribution of your money after death. The financial standing of our Board is the very best, and your money will be absolutely safe while invested with us. Your interest will be paid promptly and your wishes carried out regarding the disbursement of the money at your death.

III. Time Loans

The great amount of work done by our Board necessitates the most careful financiering. There are seasons in the year when we find it necessary to borrow money for a limited time. Knowing that many of our friends have money to invest, we desire to say that our Board is in a position to borrow your money and pay you the regular legal rate of interest, notes to be drawn for any length of time desired by the party making the loan.

If you have money that you desire to invest for a term of three, six, nine, or twelve months, we will be glad to hear from you, as we believe you will be interested in our loan proposition.

Why not invest your money in the Lord's work and not only receive the interest that you need, but have the joy of knowing your money is doing good? For further information, write to Rev. E. G. Anderson, General Treasurer, 2109 Troost avenue, Kansas City, Mo.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

General Board of Foreign Missions
Church of the Nazarene
2109 Troost Avenue
Kansas City, Mo.

Three Things Free!

MISSIONARY COLLECTION ENVELOPES

We send out both weekly and monthly collection envelopes free of charge to any of our churches that ask for them. The monthly envelope is intended for missions, both home and foreign. The weekly envelope has a line printed also for the current expenses of the local church. Please write which you want, and how many. Give name and address plainly.

MITE BOXES FREE

We will furnish our churches and Sunday schools beautiful mite boxes free of charge for collecting funds for foreign missions.

The children especially enjoy collecting money in these mite boxes. Give them an opportunity to assist in the great work of foreign missions.

Send for a supply sufficient to furnish each child in your Sunday school with a box. The money collected, when remitted to your district treasurer, will be credited in the General Fund or for any Special Fund that you may desire to raise money for.

We will send the boxes free of charge, postage prepaid.

CHILDREN'S DAY MISSIONARY PROGRAMS

A big thing in our missionary propaganda. They enlist the young; interest, instruct, and enthuse young and old; and bring in thousands of dollars for missions every year. In 1918, as reported in *The Other Sheep*, they brought in \$4,156.96; in 1919, \$6,823.97; and in 1920, \$11,292.08. How much will they bring in this year? Well, we do not know, but we do know that we have filled some eight hundred orders for programs. So if your church didn't order any it "is n't in it." Get some now and prepare for "harvest-home," or Thanksgiving, or Christmas. They are appropriate at any time. They are sent free, and, like the envelopes and the mite boxes, the postage even is prepaid. The only stipulation is that when the program is rendered you take a collection for foreign missions, and send it through our regular channels.

Order any or all of them from

GENERAL BOARD OF FOREIGN MISSIONS,
2109 Troost Ave., Kansas City, Mo.

World-Wide Prayer League

PRAYER

Prayer is a universally acknowledged part of the worship due to God. Not merely petition; but, according to the New Testament models and Christian usage, praise, adoration, confession of sin, and thankful acknowledgment of mercies received. It is a simple and natural expression of dependence which seems almost necessary to follow from a belief in the existence of a God.

If ever there was an hour in the world's history when Christian people needed to pray and to pray unitedly, it is the hour through which we are passing. This is the time of unparalleled unrest. Chariots raging and jostling in the streets, millions of automobiles thronging our highways, wireless telegraphy, the submarines, the inventions of deadly gases on land, the rolling tanks and machine guns sweeping down their millions, thousands of aeroplanes in mid-air, with the multiplying earthquakes, famines, and pestilences stalking through the land, are all in fulfillment of the Word of God.

While these things are taking place in the earth and God is preparing nations for the great battle of Armageddon, He is also preparing a Bride for His Son. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Are you a member of the World-Wide Prayer League? If not, unite with us in a mighty spirit of prayer that God will bring to this old world one of the greatest revivals that has ever been witnessed.

WORLD-WIDE PRAYER LEAGUE

2109 Troost Ave., Kansas City, Missouri

SEVEN GOOD REASONS WHY

The Other Sheep

SHOULD BE IN EVERY NAZARENE HOME

FIRST

BECAUSE every Nazarene should be intelligent—informed—about the greatest enterprise of his church. *The Other Sheep* gives the information.

SECOND

BECAUSE every Nazarene should know what use is being made of the money which he gives to Foreign Missions. *The Other Sheep* tells it.

THIRD

BECAUSE every Nazarene should be able to watch the results of the labors of our foreign missionaries. *The Other Sheep* gives interesting monthly reports.

FOURTH

BECAUSE every Nazarene should know what other churches and other districts in our connection are doing for Foreign Missions. *The Other Sheep* gives such information.

FIFTH

BECAUSE every Nazarene ought to know something about the great mission problems of the world. *The Other Sheep* is being enlarged that it may give more attention to these things.

SIXTH

BECAUSE every Nazarene should be loyal to the institutions of his own church. And while our people consider Foreign Missions an enterprise worth putting One Million Dollars into in the four years now begun, *The Other Sheep* is the only exponent of this great enterprise.

SEVENTH

BECAUSE every Nazarene home needs the inspiration of the heroic. Our missionaries are humble—do not “blow their own horn”—but some things can be read between the lines. Every number of *The Other Sheep* contains something to stir up the best there is in us.

And just think of it! A sixteen-page illustrated monthly, packed with choice matter delivered at your door twelve times in the year for the trifling sum of 35 cents!

Think of your little child. Why even the pictures in *The Other Sheep* will afford him more pleasure than that 35-cent toy that he will smash up in three days! And in the hands of wise parents this missionary magazine may inspire him to be a Morrison, a Judson, or a Livingstone.

An Annuity is Better Than a Bequest

FIRST—Because annuity money goes immediately into service and is not held up till the donor dies.

SECOND—Because the annuitant receives a larger income on his money than he can ordinarily expect from any other safe investment.

THIRD—Because, whatever financial depression may occur, the value of an annuity can not decline.

FOURTH—It is free from the risks which attach to other forms of investment.

FIFTH—There is no danger that after your death the money will be wasted by litigation or otherwise used contrary to your wishes. Wills are often broken, and an estate may be subject to heavy expense in settling, but by the annuity plan the money is used in preaching the gospel to a lost world. No better use can be made of it.

SIXTH—There is no tax on an annuity. The income is all NET—safe, clear gain.

SEVENTH—Uncertainties and anxieties beset investments and wills. Annuities are free from all these.

For further information write to E. G. ANDERSON, Treasurer of the General Board of Foreign Missions, Church of the Nazarene, 2109 Troost avenue, Kansas City, Mo.



An Annuity is better than a Be-
quest both for the Annuitant
and for the Beneficiary

Turn this leaf and learn why

